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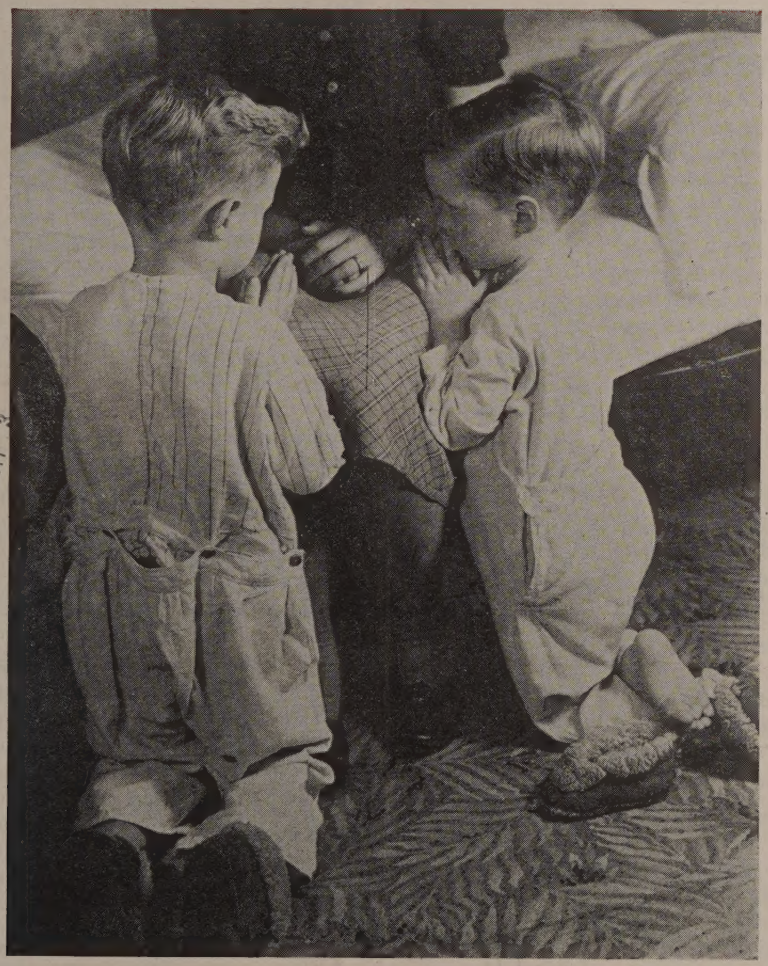

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APRIL 27, 1949

FROM COVER TO COVER

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ANTICIPATING FAMILY WEEK, a Mother's Day sermon by the Rev. Edgar N. Jackson, pastor of the Newfield Methodist Church in Bridgeport, Conn. ..... Page 5

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A LAYMAN LOOKS AT JESUS, an address delivered at a Lenten service in Crombie Street Congregational Church in Salem, Mass., by Dr. Miriam Van Waters, eminent penologist who was recently reinstated as superintendent at the Women's Reformatory, Framingham, Mass. ..... Page 11

READERS WRITE

Forthright

Congratulations on the forthright and greatly needed statement by Alexander Stewart, "Peace or War Via Atlantic Pact" in the April 13th issue of ZIONS HERALD. To my mind the Atlantic Pact is headed in the exact opposite direction from its announced objectives. It is a great service to have the implications of the pact so clearly stated. A copy of this article should be in the hands of every church member.

(Rev) LEWIS H. DAVIS,
Bristol, Conn.

Let's Go To Washington

ZIONS HERALD is performing a courageous service to Methodism and the Protestant church in general in raising to the level of discussion the policy wisdom of moving Westminster Theological Seminary to Washington as a division of The American University.

Even aside from a general Protestant strategy which surely requires the location of a significant school of theology in our great capital where decisions are made which affect the whole world, there are circumstances which would make the relocation of Westminster wise.

1. The relationship of the theological work in Washington to the graduate program of the School of Social Sciences and Public Affairs would give a breadth, richness and quality which would be of great service to the church.

2. The situation in Washington near the Mason-Dixon line would give both the perspective of the north and south.

3. Ample opportunity exists for pastoral internship in all kinds of city, suburban, and rural churches. In all probability churches in and about Washington would be glad to include in their budgets provisions for financial assistance to pastoral interns, much as medical interns are assigned to hospitals.

4. More opportunities exist for self-help in Washington in a wider range of fields.

5. Experience in Washington opens new horizons in national and international living with possibilities of clear understanding of political processes and citizenship.

6. In art, music, and literature our nation's capital has unparalleled resources.

7. The Library of Congress and the National Archives provide matchless opportunity for advance study and research.

8. Economies in instruction could be achieved within the university while field work was extended.

9. Already The American University is performing an outstanding service to ministers who in increasing numbers come to Washington for advanced professional study and professional graduate seminars.

10. Located in Washington a theological division of The American University could perform unique and co-operative services with the other Methodist seminaries and make contributions to our whole pattern of theological education.

Surely Western Maryland College would welcome the transfer of Westminster to Washington so that it could maintain its own undergraduate program on its magnificant campus without the continuing intrusion of a specialized graduate school in the very heart of its liberal arts work.

(Rev.) RUSSELL W. LAMBERT,
DeKalb, Illinois.

Liked It

I consider the article "Some Perils To Democracy" by the Rev. David H. Hickey, appearing in the April 6th issue of ZIONS HERALD, to be one of the best that has appeared in it for a long time — and that is saying a lot. Every Methodist, and especially our secretaries and bishops, should read it. If they do, and act accordingly, what a removal of furniture and house-cleaning there will be within The Methodist Church. I am thinking particularly now of what I Hickey says regarding "empty pronoun ments."

At our annual and General Conferenc how eloquently we wax when speaking democracy, but we are not a democra church. This disparity in some salaries unwholesome. Such disparity does not ex in English Methodism. They would not t erate it over there. When our bishops tire it is on half pay and at their decease liberal emolument is continued to their w ows, while some of our poor, old, super nuates who grew grey in harness, are tired on six hundred dollars a year to p rent, buy fuel, clothes, and food in these flationary times. It is enough to make redden with indignation and mutiny agai the dire disparity that now exists.

Let us cease to be hypocritical in waxing eloquently over empty pronouncements a practice democracy as well as to preach it then the thunder of our conduct will stifle what we say. Down the years where there has been power, it has been more less abused. "The price of liberty is eter vigilance." It is up to the lay delegates w attend General Conference to rectify abuse within our own church. We may assured that it will never be rectified by bishops and secretaries, for that would like asking a bird to clip its own wings.

(Rev.) EDWARD WEBBER
Dover-Foxcroft, Ma

Little To Disagree With

I find very little to disagree with in He Wallace's address at South Norwalk, Co Mr. Wallace says that there is just one to come to an understanding with Ru and that is to talk things over. We h talked things over with Russia at the Un Nations and we have reached the un standing that there is no compromise Russia. When she cannot dominate, vetoes. I agree with Mr. Wallace that C munism will win unless our capitalism completely permeated with the teachings Jesus, and that it is much better to these laws written in our hearts than statute book.

John Foster Dulles, quoted by Mr. W lace, fears that when we bring U.S. mili might directly to Russia's borders, especi in Scandinavia, we are making an offen threat. We are making a threat — of sive only to those with aggressive incl tions.

American might coupled with the Atla Pact and the E.R.P. is the most effective terrent to war thus far achieved, in the p ent situation. I pray that America will be able to help "save others" from de sion, war, and moral insolvency.

FRED L. CANHA
Arlington, Virg

"Is Jesus Risen?" — A Banned Sermon

KENNETH L. PATTON

If you believe that the banning of this talk was an unwarranted denial of freedom of speech and the right of expression of minority religious opinion, write your opinion to Station WLAW, Lawrence, Mass. (For additional information, see editorial "Theological Radio" on page 6 in this issue.)

The hope for immortality has long burned in the per-
ıs of mankind. We live so few years upon the earth;
flesh is so insecure. We leave so many tasks unfinished
ıen we die. There are so many things that we would
e to continue in, to see our children and friends pro-
d in their lives, to watch the pageant of the nations un-
d, to see what further mysteries of nature will be un-
vered by advancing science. When our pulse quiets and
flesh cools we are not yet through with love and life.
ill there not be another life beyond this? Can this death
the end of our knowing and breathing?

Modest men will admit that they have no answer to this
lemma, for they have not penetrated the realms beyond
e. Men are creatures of life, with senses and ways that
n experience and comprehend the world only as living
eatures. If some soul persists after the body decays we
ve not eyes sharp enough to discover its form and move-
ent. If there is a voice speaking from beyond the grave
e have not ears sharp enough to catch the words. True,
me claim to be able to contact a spiritual world, but
ost of us are unconvinced by the evidence with which
e are acquainted.

Unable to solve this mystery of themselves men have
ught for revelation from spiritual and supernatural
owers. They have sought a being whose knowledge
ould be omniscient and perfect, whose power would be
mighty, who could assure them of the hereafter, who
uld open to them the door to an eternal life. Many have
en the gods and saviors to whom men have looked for
eir intimations and securities of immortality. Jesus is
ıt one of many thousands of saviors from whom yearn-
g humanity has attained faith and assurance; many
hers have possessed virtue and supernatural power suf-
cient to provide immortality for all who called upon their
ıme. More have called upon Amitahba Buddha than
ıve called upon the name of Christ Jesus. For many
ars Mithra, rather than Jesus, was the main salvation
od of the Roman world. In the time of early Christianity
ıere were dozens of saviors in the Roman Empire who
ere believed to have died and to have risen from the
ead. Each savior had his religious following who were
ıptized into his mysteries, who ate of his flesh and drank
his blood in communion rites, and who thereby re-
ived food of immortality, and believed that they would
so raise from the dead as had their savior-god.

Perhaps these were false saviors and Jesus the only true
ne. His followers, the early Christians, after several cen-
ıries of competition and persecution, managed to stamp
ut the followers of the other saviors, and these gods are
ow but names in the history of dead religions. But the story of the death of Jesus, of his burial, and resurrection is still the central belief of a great religious movement. Hymns are still sung to the risen Christ, and the evidence of his resurrection is still held by millions as a harbinger of resurrection from the grave.

Was the stone pushed aside by an angel on that Easter morning many centuries ago? Did Jesus arise from the dead to walk forth from the tomb on that early morning? Was he seen by his disciples? Did he ascend into heaven to sit at the right hand of his heavenly father, there to intercede for the forgiveness of men? Did he, in his resurrection, furnish supernatural powers to his followers so that through his church the power to eternal life is passed on to all who believe upon him? His multitudes of followers have faith in these things. They seem to find sufficient evidence in their own hearts.

There are others of us who must confess that we do not know. We cannot penetrate the dim and superstitious world in which Jesus lived to know for sure what is fact and what is wishful thinking in the stories that have come down. We cannot make much of the New Testament match the world as we know it. The miracles seem to us to be incredible, and in this world of science we cannot imagine people rising from the dead in any supernatural way. There have been cases when a heart that has ceased beating has been started again by the shock of a drug or by being massaged by a surgeon. People who have ceased breathing have been revived, but we also know that if the body has been dead more than a very few minutes attempts at restoration are futile, nor does any supernatural power bring it from the dead. Some of us have become so used to living in the temper of such a natural world that we can no longer have faith that the supernatural events associated with Jesus were actual happenings. We have had to reinterpret a great deal of ancient history in the light of later knowledge. We say, "The people of those times believed these things to be facts, but they were most likely mistaken." Then we try to reconstruct what likely did happen, but always we are dealing with guesses. The ancients were not accurate historians; they seldom knew how to tell fact from fancy and history from legend and imagination. Scientific historical activity is the most recent accomplishment of men. So we must answer the question, "Is Jesus risen?" with the answer, "We do not know." The evidence seems insufficient to render a verdict.

But there is another manner in which Jesus is truly risen, and we find this in its way to be not only an intimation of immortality but truly a promise of a kind of immortality. Whether or not Jesus walked from the tomb on

that far away morning, in a very real sense he did not die. He was kept alive in the minds and hearts of his followers. Whenever they recalled his parables and teachings, whenever they remembered his face, his actions, his love, Jesus was reborn within them, he was recovered from the grave. His followers at first seemed to have scattered, believing that the dream of a great movement to restore Israel had failed, afraid that the fate of Jesus might be visited on his associates, but very soon they recovered their faith and confidence. Very soon they profited by the teachings of Jesus and saw that they must carry on his labors to build the kingdom of God. Jesus was risen because much of his character and wisdom was implanted in his disciples. They, like him, became of the stuff of martyrs and some followed him in the ways of persecution and death for the sake of the truth.

The greatness of the resurrection of the flaming spirit and nobility of Jesus can be discovered in the writing of the gospels. Jesus wrote down nothing himself. His sayings were scattered to a motley group, largely made up of simple working folk. His disciples were surely not a band of scholars; there was no Boswell among them to carefully record his conversations and yet his words were remembered, repeated over and over, and at last written and have endured in their imperishable beauty for two millenia. This fact is a great tribute to the wisdom and goodness of simple people. They knew greatness when they saw and heard it; they remembered. Through generations of persecution they remembered and through their loyalty the message and example of Jesus was preserved. Through them his life did not perish with the crucifixion of his body.

Jesus was not one to prize the flesh; his body meant little to him. He prized peace, love, truth, righteousness. He gave up the security and comfort of home, he punished his body in the wilderness and on the roadways of Palestine in order to carry his gospel to the people. He refused to flee danger; because he put the life of the body second he was killed. The body was killed, but not Jesus, for he had immortalized himself in the lives and memories of those who had followed after him.

Isn't it a great encouragement to know that human beings have within them the intelligence, loving spirit, goodness and insight to recognize a Jesus when he appears among them? Is it not a great commentary on the inherent worth of human nature to know that Jesus was not allowed to remain in the tomb but was raised from the dead by the people themselves, who brought forth his resurrection in their own lives? Perhaps Jesus did rise in his own flesh; perhaps not, but this we do know: he arose in the flesh of millions of his brothers and sisters. They have given their bodies to his use so far as their knowledge and love have enabled them. Whether any supernatural power can raise us from the dead, our fellows who love us can so do. And to know that humanity will choose one as simple, as beautiful, as sacrificing as Jesus to immortalize in their lives; that they will treasure him in their hearts above countless others of lesser worth — is not that a great encouragement in our faith in mankind?

There is a more important question to be asking o selves than whether or not Jesus rose from the tomb which the Roman soldiers had buried him. As to that have nothing to do. It is not to our credit whether he c or not. We should be looking into ourselves; it is our o lives for which we are responsible and with which should be concerned. Nor should we be overly concern about whether or not we can expect immortal life. T would mark us as selfish and self-centered.

Is Jesus risen? You can know this surely only if y have raised him within yourself. The question to ask yo self is this: Have I brought Jesus to life within me? D his spirit work in my ways, in my thoughts, in my fe ings? Does his courage survive in my courage? Is Je risen? That is something you know, and only you.

Is Jesus risen? He is if you are a maker of peace. He if you love your enemies, if you forgive and labor to ma things right between you and your brothers. He does you have conquered hatred in your hearts and replac it with love. He does if you love truth and goodness w all your thoughts and all your actions. Jesus is risen if p p'e look at you and are reminded somewhat of Jesus the way you live.

Is Jesus risen? Oh so poorly, so poorly. We have left much of him buried. In his life he said that the son man had not where to lay his head; and even now shut him out of our lives, out of ourselves; we will not g him a home within us. We are too busy laboring, pil up treasure soon to be eaten by rust and worm. We too busy seeking power and the chief seat at the banq table. We are too busy treasuring our prides and hatreds and our fears. We are too busy stockpiling g and planes and atom bombs; we have no time to sto pile love and forgiveness in our hearts. We are too b building around us a fence of suspicion and steel; wa'ls are too thick and we cannot hear his gentle kn seeking an entrance into the hard house of our lives. are too busy making our pacts of power and fear, divid the house of man against itself. When will we mak pact of peace, a pacific pact?

Over every battle field the memory of Jesus wand lonely, lost, dead. Over the slums of our cities the me ory of Jesus wanders, amid refuse, poverty, delinquen neglect, and in a faint voice we hear, "Inasmuch as have not done it unto one of the least of these my breth ye have not done it unto me." In every home of spite ness and anger, where husband and wife torture e other, where children are broken with insecurity and l lessness, the corpse of Jesus lies, unrisen. In every pri and asylum where men are punished and neglected rat than being healed and restored, Jesus wanders forgot dead. "I was in prison and ye visited me not." In ev church, full of empty show, ostentatious prayers, and glory, there is no home for that humble, journeyi preacher named Jesus, whose pulpit was the roadside

Is Jesus risen? Look at the world around you and swer it yourself. Is Jesus risen? Look into your own h search your own mind, investigate your own life, and t answer this question to yourself.

Anticipating Family Week

EDGAR N. JACKSON

The soul of man is God's instrument. Through man God's will is implemented. A wise man of the Old Testament said, "The spirit of man is the candle of the Lord." St. Augustine prayed, "For Thou madest us for Thyself, and our heart is restless, until it repose in Thee." We are to be used of God.

Men have groped after this concept close to the "heart of human history." As it is a response deeply rooted in the creator-creature relationship, it has often happened that women have approached more directly to the spiritual and emotional meaning of it.

We are faced today with an acute world crisis, manifest in political and social unrest, but growing out of a failure of spiritual values. Human personality has been disregarded as the implement of God. People have been perverted and destroyed with ruthless brutality. The dissolution of human and national relationships that grow out of an attitude that places things above people, and force above reason, is a symptom of our failure to see all men, in whatever condition, as actual or potential instruments in the hands of a God who loves them and would use them.

On Mother's Day, we bring our thoughts close to a primitive yet profound relationship that strongly influences our concept of personality. To be sure, we do not pay tribute to motherhood as a biological function in and of itself. Often such motherhood is unwelcomed, ill-conceived and productive of little or no spiritual value. We think rather of that quality that is beyond definition and is described only with difficulty. We think of a biological function raised to its highest possibilities through a sharing of the very nature of God himself.

The Song of Mary glories in the fact that God has done a wonderful thing through her approaching motherhood. A person is being made. A person with a divine soul is being created. A person with the potentialities able to destroy the accursed forces at work in life, and to build justice and truth and wellbeing. Motherhood may be that willingly accepted responsibility that makes self sacrifice a sacrament, and patient devotion a way of life.

Our day with its startling scientific discoveries concerning the non-material nature of matter, and the power of forces that for want of a better term we call "spiritual," has shattered some of our confidence in the more masculine values of war, material power, and temporal domination. A restlessness that disturbs our historic sense makes us feel that the mother's primal relation to the creative process may fit her better than we imagine to grasp that great fact, so close to the heart of human history.

Now naturally a mother places great value on that person who has been so integrally a part of herself. How commanding is that sense of primitive otherness that ties her to her child. She stands at a point of divine strategy. When her position is abused it is a cardinal sin. When it is used to magnify the Lord, she stands among the saints.

When Moses first shared his dreams and hopes with the daughter of Pharaoh, she may have sensed the first great God, and felt able to be used by God. With the poet's motion of that hidden fire within his breast that felt for sensitiveness, Don Marquis looks at the mummy of Pharaoh's daughter and tries to catch again the flavor of that moment.

Upon a temple's roof at Thebes the young Moses stood,
In commune with his dream. . . . . .
Upon a beating night of stars,
That pulsed and throbbed in purple space,
And struck pale flame along the bars
That ribbed and ridged the loitering Nile.
She listened (with her woman's smile)
While the young Moses,, face to face,
In her, with God and mystery,
Groped for his nobler destiny,
Thrilled to the brooding Ghost above
Glamour and woman, stars and love,
Mounted beyond his man's desire,
(And yet because of her!) was stirred
To grasp and stammer brokenly
His first conception of that Word
Which Sinai later sealed with fire. . . .
Perchance these lacquered ears first heard
The heart of human history. . . . . .
(Poems and Portraits, pp 66-7)

A woman's place is close to those emotional forces that shape and inspire personality.

Those who would strip religion of its emotion have done it an injury. Those who would make it coldly intellectual have removed it from the place where it may well gain its surest response. The life of religion we would seek to build is not primarily an intellectual process, or a product of intricate reason. It is, rather, a warm response to life, with sensitiveness to, and participation in God's creative process of living.

One of my grandmothers had little formal schooling, married early, bore and raised many children. Tested by many years of hardship and responsibility, through love and involvement in the creative process of life, she has developed a beauty of spirit that reflects confidence and faith and fineness of life. She has stood close to the "heart of human history." No one had to interpret to her the creative power of God. She felt innately that she was an instrument of God. No one had to interpret the mysteries of life to her, for she felt she was a part of the mystery. I cannot easily think of anyone who would be more completely lost in a class on systematic theology, or more completely at home in the presence of our Master.

Shortly after the close of the recent war, I was urged to visit a home in the convulsion of mass suffering that was Athens. Under the brow of Mars Hill I heard a social worker tell the story of a father and mother who chose

(Continued on page 12)

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, April 27, 1949 NUMBER 17

To Internationalize Jerusalem

The past week has seen another demand to make Jerusalem an international city. We believe that this suggestion would endanger the peace of Jerusalem because the history of so-called international cities shows that such procedure simply does not work. A careful reading of the constitution of Israel will convince anyone that the sacred places of Christians and Mohammedans will be safeguarded. Moreover, the record of the Israeli government has been of the highest in safeguarding sacred places even during the height of the Arab invasions. The testimony of people who have visited the holy places during these past three years of turmoil has been full of praise for the Israeli troops. The missionaries who have been working in Palestine have confirmed these reports.

The death of Rabbi Stephen S. Wise last week brought to the sympathetic mind of this nation the excellent nature of the Jewish hopes for a democratic Palestine. Dr. Wise spent his life in the cause of Israel, and his honest and democratic aspirations for that state are written into her constitution. No one voice has been heard more on this subject during the past thirty years than that of Rabbi Wise; he gained not only the support of the Jewish people, but the Christian community at large for a just settlement of a two thousand year old problem. Like Moses, Dr. Wise died before he was able to see th land of promise to which he led his people.

To turn over the control of Jerusalem to the Unite Nations or to any other combine of nations woul introduce more cause for friction between the nativ Jews and Arabs of Jerusalem. The British were neve able to succeed in governing Palestine and ended thei unhappy career there by being mutually disliked b both Arabs and Jews. The only sound method c government is of the people, by the people, and fc the people. Outside interference means deprivatio of basic human rights for internal government. W believe that the United Nations should safeguard th rights of both Arabs and Jews, and we believe tha sacred places should be guarded carefully, but we b lieve that the democratic nation of Israel should b responsible for this task as a strong and freedom-lo ing democracy.

Theological Radio

We proudly print another banned radio sermo this week. This time we believe that the Lawrenc Radio Station WLAW has gone too far, and that th case, when it is reviewed by the Federal Communic tions Commission, will be decided against the radi station. The station banned this Easter sermon b cause it presented an unorthodox interpretation of th resurrection of Christ. Frankly we do not see an thing too terrible in the sermon, but even if we di we would be more horrified at the prospect of rad station managers deciding matters theological.

It is alarming that the Lawrence case follows close upon the Norwalk, Connecticut case which w reported a few weeks ago. In the Norwalk case, th broadcast by Mr. Henry Wallace on Layman's Da in a Methodist church did go on the air, but th church was banned from the air for a short time afte wards as a penalty. The Universalist Easter sermc (printed on page 3) was not heard because the st tion manager, after reading the advance copy of th sermon, decided that it contained too much contr versial material.

We urge the readers of ZIONS HERALD to join vigorously opposing such tactics in radio. Not on should all of us write our protests to the station i volved, but also send copies of our letters to the Fe eral Communications Commission, Washington, D. If this Lawrence case is allowed to go unchallenge there is indeed a dark day ahead for religious freedo in our land.

Tired Of Doing What We Want

A third grade class was blessed with a "Miss Chips" teacher who knew, in addition to educational methods, something about the nature of children. Spring had entered the souls of the third graders and discipline and concentration had gone with the winter snows. As an experiment, this school teacher told her pupils that they would spend the day doing just what they wanted to do. She told them that they were not to hurt other people and that she would be at her desk ready to help them if they had any particular questions. Some of the children made drawings, some made paper toys, some looked out of the windows, and some looked at the pictures in their readers. After about an hour of this unorganized play, one of the youngsters said, "We're tired of doing what we want to do, now let's do what you want us to do."

The teacher won that day because she knew that any social grouping requires some plan of operation whether it be by dictatorial procedure, or by democratic determination. Our Protestant procedure in church groups is to arrive at a program by democratic process. Our churches must command and challenge, or our churchmen will get tired and turn to something else.

Easter brought most of our Protestant constituents out for at least one service and discussion on that one occasion should have included: "What this church stands for and why it should be attended regularly." We hope that our crowded churches that day exposed at least some people to an answer to that problem. If the world is tired of doing things its own way, perhaps it would like to discover the way of Christ.

Good Results From Heresy

The case which we reported last week involving some totalitarian teachers at our local Roman Catholic Boston College has taken an encouraging turn. The teachers charged the president of Boston College with heresy because he allowed people on his faculty to say that salvation was possible outside the Roman Catholic Church. When the professors refused to withdraw their charges, the college dismissed them from the faculty. An appeal was made by the discharged teachers to the Pope himself, but the Vatican turned the matter over to the local archbishop, the Rev. Richard J. Cushing. The last development in the case is most encouraging and non-Catholics will hail it as a very much improved relationship between churchmen: Archbishop Cushing has definitely sustained the action of Boston College, and has silenced a Cambridge priest who collaborated with the three Boston College teachers. In an announcement made last week, the archbishop said, "I deplore the actions they have taken and the serious scandal they have caused." Father Keleher, president of the college, said that the ideas fostered by these teachers led to intolerance and bigotry, and with this we are in hearty agreement.

If more actions of this sort would take place within the Roman Catholic denomination, all of us would be most grateful. The base of religious prejudice is most certainly bound up with this theological exclusiveness. We cannot do business with a person or an organization that clothes itself in infallibility; there can be no democracy or freedom of religion when one religious group sets itself to propagate such complete and finite ecclesiasticism. If the Roman Catholics throughout the world would follow the Boston example, we believe that one of the major causes for war hysteria would be removed.

"Must We Hide?"*

Alert churchmen should read R. E. Ladd's encouraging book on the nature of the atom bomb. Here is a document which shows that the atom bomb is not as final or as terrible as most of us have been made to believe. The book presents in layman's language a careful and exceedingly readable discussion on what defense possibilities there are against the bomb. The book is documented and attempts to do nothing more than present a scientist's appraisal of this exceedingly important subject.

Too many of us have become victims of the cold war by waging it against ourselves. We have allowed ourselves to fear even the word atom; we have been led into near war-hysteria by sensational news stories and subconsciously have declared an atomic war on Russia. We have heard eminent men like Roger Babson fall victim to the atomic-hysteria and propose that we all move to the country for safety; Colonel Robert McCormack of Chicago fame has advised us to go underground; another prominent writer has told us that there is "No Place to Hide." Dr. Ladd has given us a sound balance in his work and reading his book should accomplish a great step in helping us focus our attention on the possibilities for good that can come from atomic power.

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* "Must We Hide?" by R. E. Ladd, Addison-Wesley Press, Cambridge, Mass., Price $3.00.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for May 15.

JESUS' TEACHINGS ON CRISIS. MARK 13:1-2; 28-29

A Life of Crisis

Jesus lived a life of crisis. He faced one critical situation after another and all his decisions were important. From the words and acts of Jesus as he faced his problems and made his decisions we can learn how to face the crises in our own lives.

One of the crises Jesus faced had to do with the temple in Jerusalem. As he was leaving it one of his disciples said to him, "Master, see what manner of stones and what buildings are here." The aim of the disciple was to impress Jesus with the strength and durability of the temple. Surely it would never fall. No hostile force could destroy this temple built of stone and used for the worship of God. This was the belief of the Jews.

Jesus had no such ideas about a temple. To the disciple who was staking his faith in the enduring nature of a temple of stone Jesus said, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

Jesus not only knew that the temple of Jerusalem would not stand forever, but he knew that it was doomed for a quick destruction. To impress his hearers about the flimsiness of the temple he said outright that it would be leveled to the ground. To alert them for the shortness of time and the certainty of Jerusalem's destruction, he told them of the fig tree whose tender branches surely foretell the coming of summer. A crisis was on the way and in the making.

The Value of a Good Scare

One of the best signs of our times is the widespread fear that grips people who have sense enough to be scared. Let nobody doubt the fact that one needs at least a minimum of sense to be capable of fright. It is usually the people who know the explosive power of dynamite who are the most afraid of it and handle it with the utmost care. The fool tosses it about like a stone.

There is a wholesome and widespread fear of the present world crisis. The atomic bomb and the terrors of war have caused millions of people to be afraid of the very threat of war. The real danger lies in the habit of mankind to get so accustomed to danger that nothing is done about removing its causes.

The men most fearful of the atomic bomb are the scientists who made it. The real daredevils of our day are the ones who pitched horseshoes or brickbats far in the rear of the last war. The men who loathe and hate and fear war are the heroes who fought in one or two wars. Many who are now the most articulate war mongers got only a sore throat singing the national anthem at baseball games or in the public parks on July Fourth.

We do not need anything but a good memory and a capacity for fright to get scared about the dangers of the present crisis which has resolved itself into a cold war. t can become open warfare overnight and the likelihood one stone being left on another anywhere in the next w is very slim. We are now having our chance to plan f survival and the hour is later than we think. Right n we need what Elton Trueblood calls "the grace of i patience;" and it should be directed toward complacen

Creating A Redemptive Society

There is nothing gained by running around in the fa of a tornado shouting that there is no cause for fear. It just as futile to assure people that the human race c survive another war as it is to deny that fire will burn, that dynamite will explode.

War itself is only a symptom of deep-seated diseases the spirit of man. In all his long stay on the earth m has not yet been willing to build a world in which he c live peaceably with his fellow man. There have been tw hundred and sixty-seven years of man's history when o historian claims there were no openly declared wars. N the crisis is upon us. We have two time schedules up which to operate for our survival. One is immediate a the other is long-range.

Immediately we must use every ounce of our energies set up a world government on the pattern of local gover ment which holds people together under law and poli force until they can have a degree of protection. T United Nations Organization is at the moment our sca hope for world survival. It will need overhauling but is the best we have at hand.

The long-range time schedule by which we can avo final destruction as a human race and as individuals ca for the creation of a redemptive society. Jesus formed tiny cell of redeemed people who were so concerned abo building a society that would endure that they sold th goods and went about living and preaching the gospel Jesus.

This "fellowship of the concerned" can save the wor If it cannot you can rest assured that nothing else w But this process must not be bogged down by buildi temples of stone and structural steel or giant organiz tions. God may wipe off the face of the earth the whc machinery of the Christian church as it now stands a start from the ground up with a handful of Christia who like the first group, "continued stedfastly in t apostles' doctrine and fellowship, and in breaking of bre and in prayers."

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Emil Brunner — An Interview

DAVID WESLEY SOPER

C. S. Lewis found, during the years of his unbelief, that l Christians shared a common basic faith. There were fferences, to be sure, some of them of more than super- cial significance, for St. Francis of Assisi was a Roman atholic while John Wesley was an Anglican: Augustine as an ancient while George Macdonald was a modern: uther was a German while Calvin was a Frenchman, nd so forth endlessly. Yet about them all there was a ommon atmosphere, distasteful in the extreme to a self- tisfied agnostic. The outsider might try to do so for is own justification, but he could not drive any funda- nental wedge between Christians, despite all the lines ney might draw between themselves.

Christian students, who have followed both Barth and runner, for example, are able to point out real and ot at all imaginary differences. Between Paul and Barn- bas there were sharp differences which their common iographer, Luke, made no attempt to write down. Yet ne Christ, as crucified and risen God and Savior, was roclaimed by both to the end of their days, to the con- ersion of multitudes, and to their own martydom. The Christian church, the community of Christ, exactly re- embles in this regard a great mediaeval cathedral, con- tructed in love and faith by the common sacrifices of nultitudes of anonymous workers over many generations. Mentalities differ, and personalities vary, yet "him that ometh unto Me I will in no wise cast out." There is very ittle room in the kingdom of Heaven for idlers,, on- ookers, by-standers, but all the room in the world for workers committed to Christ, whatever their secondary differences.

Emil Brunner's conception of the basic distinction be- ween Barth and himself was in the foreground of my curiosity for the happy moment when, finding the philos- opher of Zurich at home with his wife and son, I accepted the offered coffee and began our interview. But the actual asking of the question came last in point of time, for ob- viously other issues were more important than this, and one hesitates to begin an interview by waving a possibly controversial flag.

Though we did not discuss the Barth-Brunner diverg- ence till later, Emil Brunner himself raised the issue in passing as we approached another theme. He said, "I sup- pose from America, Barth and I must look a good deal alike." "Yes," I replied. "You are both suspected by American liberals of the heresy of believing in a God who is more than a name." I described to him the organization of a select group of students and professors at Beloit called "The Heretics," under my departmental supervision, who share what G. K. Chesterton christened "the modern heresy" of believing that Christ was "God with us."

Marc Boegner, president of the World Council of Churches, at his office in Paris, had described to me as "soup" the pan-religious variety of non-ideological or pseudo-ecumenicalism so prevalent in America, and rep- resented for a time on the continent by the already senile organization called the World Alliance for Friendship be- tween the Churches, which attempted the dubious achieve- ment of bringing everybody into what Sorokin has called "spatial adjacency" around the collected absence of an idea. The World Council of Churches has already played its practical role in creating an atmosphere under which diverse denominations, sharing a common "faith in Christ as God and Savior," might actually come together, see- ing the sin against the Body of Christ of remaining mu- tally aloof over secondary or trifling differences.

Emil Brunner stressed the fact that among European Christian leaders there was no argument worth mention- ing over the centrality of faith in Christ as God and Sav- ior as the true basis for ecumenicity. In all the discus- sions and conferences in preparation for the 1948 session at Amsterdam, this central defining commitment had re- mained uppermost. The American representatives to these gatherings appeared at times alarmed at this confirma- tion of "the modern heresy," but, being a minority, were powerless to claim the World Council for Unitarianism, and, despite the American tendency, as Toynbee has de- scribed it, to be "mentally old-fashioned," might carry back to the states some echo of universal or classical Chris- tianity. Some American seminaries had not bowed the knee to the Baal of Unitarianism, notably Princeton and Drew; there were even signs of resurrection at the Uni- versity of Chicago. While there was life, even a little life, in American Protestantism, there was also a certain hope.

Only one thing could give regeneration to Evangelical Protestantism, said Mr. Brunner, "a live theology." Only around the presence of an idea could anything be born, and a Protestantism seeking to de-spiritualize its classical heritage for imagined modern palates could not possibly have a future. The provincial Protestant desire to escape the necessity of affirming its true theology had simply pro- duced a bad or incoherent or chaotic theology, or had tried desperately to get along without one, that is, tried to get along without the use of the mind — a shortlived enter- prise at best. Christianity is not merely a lovable religion; it is also both thinkable and livable. When any part of it is missing, it limps along like a cripple — exactly as, in some degree at least, it seems to be doing today, particular- ly in America. Protestantism in the United States has prestige, the prestige of an established religion; it has also money, numbers, and power; it has, as well, the diseases and dangers that go with respectability — avoirdupois, hardening of the arteries, shortness of breath, and heart trouble. In fact, in my own estimation, American Prot- estantism suffers most from the old disease, success. In the midst of this success, earned by the sweat of earlier brows, there is danger of laying aside the faith which mobilized the original power and alone made this success both possible and actual. Recovery must therefore be, first

of all, recovery of the Christian faith. It is even possible that it is merely mislead, not wholly lost. At many points there are signs that it still exists in Protestantism in full vigor, neither hardened into fundamentalism nor softened into secular optimism. There is nothing in the situation which "a live theology," a theology touched into energy by the spirit of God, will not cure.

All of the noble efforts to push back the Christian horizons by the adoption of improved "techniques" of evangelism, while they are helpful and admirable immediate steps, cannot take the place of "a live theology." Only life can win either public admiration or personal discipleship. No one can be persuaded by devices, however ingenious, to subscribe to a dead idea, or to climb aboard a sinking ship.

One is reminded of Kierkegaard's prayer: "O Holy Spirit, take away the power of mastery, and give us life."

Only ideas give life to things, and for nineteen centuries, where the Christian ideas have been voiced and lived, they have possessed the intrinsic charm necessary to win the world. At the moment the world is athirst, like a parched land, for the water of life, simply because the regenerating power of the great idea has been denied its opportunity. What little of Life there is exists because the Light of the Gospel has been preached, has possessed lives, has won societies and souls by its innate charm. Only that charm will win disciples, and only the recovery of Christianity's "live theology," its historic characteristic, will create that charm.

Mr. Brunner was in agreement with Niebuhr that classical Christianity had continually to be rescued from the Nessus shirt of fundamentalism, even though fundamentalists might possess the word of life in a vessel of distortion. However, with Marc Boegner and Nicholas Berdiaeff, he was convinced that in the late nineteenth and early twentieth centuries Christian leaders, cursed with an inexcusable inferiority complex in the presence of a burgeoning science, went too far in the direction of monistic rationalism, so far that their tendency had been to establish a slavish rapport with science by the surrender of "a live theology." The loss of Christian integrity and the shattering or by-passing of central Christian Ideas, which had resulted from too great, rather than too meager, a friendship with mere sensory science, had contributed only to confusion and relativism, not to the resurrection of a relevant Protestantism.

It was important that Christianity recognize itself as existing *in* the world, that it give much thought and energy to understanding the world to which it must bear the Light of human resurrection. It was even more important that Christianity recognize itself as *not of* the world. For once this basic recognition was lost, Christianity would be, as indeed to some extent it is, powerless to transfigure the world or to transform its citizens, by the renewing of their minds, into citizens of the city of God.

Along this line Toynbee has also described the sorrow which visits the creative minority when, in its anxiety to transform society by the direct influence of spirit upon spirit and by the use of mimesis or social drill, it loses i creative idea and succumbs to the world it has sought redeem. Unless Christianity recovers its creative idea, Go in time, its "live theology," it will become less and le like itself and more and more like the world to which it sent on the errand of the Lord.

I inquired about any suggestions Mr. Brunner mig have concerning the proper sequence for the reading his books. He stressed the fact that his books on ethi were in a separate category, though not unrelated to h volumes on philosophy and theology. Among the latt the best sequence might be: "The Divine-Human E counter," "Revelation and Reason," and "The Mediato — all recently re-issued by the Westminster Press.

Our next discussion concerned the proper relation right-wing theology to left-wing politics. Mr. Brunner er phasized that the Christian would be able to experime with socialism, for he would take seriously the Divi word summoning him to total responsibility for the we being of the human family, for group mobilization of r sources for the solution of group problems, but he wou not be able to enter the closed communion of the cor munists, except possibly on occasional specific issues, f he was intrinsically separated from the philosophy Marxism that man can live by bread alone. The Christi was unalterably opposed to totalitarian collectivism wi its annihilation of the individual and its deification of t parochial state, with its shattering of spiritual life and solitary and tedious preoccupation with mechanics and i dustry. Yet the Christian was as strongly opposed to a misuse of the glorious word, Liberty, degrading it license, solipsism, relativism, and anarchy. The church, t creative minority of the Lord, was the Divine-human co munity, able, when truly alive and wholly itself, to tu both collectivism and anarchy into Community

Emil Brunner, as well as his wife, who kept supplyi me with the best coffee I had tasted in Europe, and h son, Hans Henry Brunner, graduate of Union Semina in New York and newly appointed professor of the p losophy of religion at Wellesley College, Mass., was deep amused that I came eventually to the direct questio "What is your conception of the basic divergence betwe your philosophy and that of Barth?" I acknowledged th this must be a tedious query to Mr. Brunner, if for other reason than that the main differences were more less familiar to all. Hans Henry Brunner smiled and sa "This must be the thousandth time." Mr. Brunner, ho ever, was patient and generous, and quite willing to gi a direct answer to a direct question: "The difference that Barth thinks as a churchman, while I think as a m sionary. He writes and speaks as though his readers a hearers understood a Christian vocabulary. I seek to wr as though my readers were pagans. Barth believes that t secular mind cannot possibly understand a Christian ide I believe that, by virtue of membership in God's wor by virtue of being a Divine creation, however disfigure every man has within himself, whether pagan or Christi something to which the Gospel, a "live theology," m directly appeal."

A Layman Looks At Jesus

MIRIAM VAN WATERS

I suppose that I should discuss the theme "A Layman looks at Jesus" from the point of view of the girls and women at the reformatory and what I have learned from them. There are two parts to it:

1. The direct power of Jesus in the lives of individuals.
2. What should be the part of the community in looking at the delinquent? When the Christian community looks at the delinquent, what is seen?

In speaking of the direct power of Jesus in the lives of the women offenders that I know best, perhaps things that are, to me, taken for granted may be more revealing to you if I tell you a little about the religious life at the Reformatory for Women when it was founded, over seventy years ago.

The old, grim, brick buildings, built in the shape of a double letter H, are capable of housing about four hundred women, and, in the new cottage, thirty mothers and their infants. There have been five superintendents, among whom was Clara Barton. Although she served only a short time, her spirit permeates the very bricks.

The reformatory was founded in liberalism, in the desire for religious expression, hard work, good health, and education. It is idle to talk about modern penology and neglect the fact that the founders of this institution (barring the lack of scientific knowledge added by the two wars) were more progressive than I am now permitted to be under the directives under which I now operate since my return March 11th. Our plea is not so much to make progress as to be permitted not to backslide from the great and liberal traditions that our founders wrought out into social action.

After the women got through their factory work (some of them worked in textile factories, a knitting factory, a flag factory), or their work in the hennery or in growing and canning several hundred gallons of vegetables per day for various institutions in the state — when they got through this work, they were permitted to go out to neighboring farms and to do household tasks to earn money for themselves. They also went to local churches.

The religious life of our women in those days was restricted. It was hard for ministers to get out (to the reformatory). There were always the two services — the Roman Catholic and the Protestant. There were very few women of the Jewish faith then, as now. The chapel was bare. At that time, attendance at services was compulsory, all the Protestants went to the Roman Catholic services as well to their own, and the Catholics also attended the Protestant services. They sang each other's hymns. The women were dressed in starched uniforms with laced bodices, long skirts, and full white aprons, and wore high button shoes. Gradually the chapel became more beautiful. Now there is a stained-glass window portraying St. Francis of Assisi. One of my predecessors built a beautiful altar. The Roman Catholics use this too, placing their own fittings and symbols upon it for their services.

Today, a Protestant Communion service is held every Wednesday morning. Attendance is voluntary, and the women wear house dresses which they have made themselves, sweaters they have knitted or which have been sent to them by relatives, bobby socks, and comfortable shoes.

On Sundays, the Roman Catholic services are held in the morning and the Protestant chapel service at six o'clock.

On the walls of this chapel, during the PWA arrangements, federal artists of great distinction painted the lives of women in their industry, art, motherhood, handcraft, singing, and so on. These scenes are painted on canvas and have been tacked on the walls. They tell the story of women at work in a community. We hope that perhaps a little field-stone chapel will come, later on. Some of the woodwork in the chapel was carved by the women themselves under the direction of a very well-known artist. One girl takes care of all the flowers for the altar. Downstairs is a small chapel known as "The Little Chapel," which is supposed to be never locked. This chapel is for meditation, prayer, pastoral counseling, and small services of sixteen or so. All during the time when I was being fired, girls went there and knelt and said their prayers. This is not a personal thing — it is to show that somehow across the lives of these women has been struck the idea of a group fellowship.

About a year ago, a bill was introduced into the State Legislature to forbid the reformatory from taking alcoholics — this, in spite of the fact that our staff included several psychologists, social workers, doctors, group therapy such as Alcoholics Anonymous, etc. We do not cure drunks; but we are doing everything the Yale Clinic tells us. We are uniting religion and science, and we are getting some results. The day this bill was brought up, I got up before this committee. I saw a few men and one woman. One of the men stood up and urged that alcoholics be admitted to the reformatory. He then explained that the woman with him was his daughter, and that she was an alcoholic, and he had come to testify for what he believed right. One by one, all the other men got up and said, "I am an alcoholic." The alcoholic does not say, "I was," but "I am." Jesus said to the leper, "Go, show yourself to the priests." Do you think there is a Christian penologist in this country today who can tell a women, "Go and show yourself to the community?" No, there are very few communities where she would not be cast down, and where her backsliding would not be forever held against her. While it is difficult in the normal community for a woman to stand up and say, "I was a delinquent," there are more and more people exploring the possibilities of Christian rehabilitation.

Do you know that organized churches are not reaching the masses of the women that I receive? The trained pastoral counselor *is* reaching them; but one of the great-

est difficulties is that even if they came to church, they wouldn't always understand. You have a background where the language and the symbolism of Jesus awaken certain feelings. Jesus shared his daily life with his people — the daily contact with familiar objects. Every word he said, they knew: sheep, lambs, lilies, house-building, vineyards, burial feasts — all these his people knew. Our women don't. They have been reared in little islands, taken away from American culture. They know the diesel engine, the radio, Superman—the characters in the comics —but they must be given a new vocabulary.

Jesus taught in parables so direct, so marvelous, that those of us who got a Christian upbringing, then went on to school and to higher education, and then are confronted with the human situations of today — we realize that Jesus is not only our Saviour and our example, but also the most marvelous teacher of mental health that the world has ever known. Schweitzer knew this when he went out to Africa. Ghandi knew this, and, although he didn't admit the divinity of Jesus, it was by His methods that Ghandi conquered the British Empire. This direct power of Jesus *does* work in the life of the delinquent, time after time.

No one has more reverence for the Salvation Army than I do. They go to places you don't go to. They go into the slums and into the city streets. But the words they use are not enough: you have got to have an intellectual grasp if you are going to reach all the people who need rehabilitation. The dilemma is to keep the continuity, the dignity, the intensity, and the passion of religion and yet bring it down to modern symbolism, so that the children who live in the slums will know something about it.

What should the community do about the delinquent? The delinquent is isolated from you now. This didn't use to be so when we had neighborhoods. The law is pagan, not Christian. It is Roman law, filtered down into Anglo-Saxon times, then imported to us in Colonial times, but changed very little. There has been very little Christian influence there. But our young lawyers and judges of the Christian faith are going to do something about it.

Delinquents are also isolated through the press. The press must play up big crimes in a glamourous way, but this does not tell the story of the real person. The real person can be saved through science and religion.

(Here Dr. Van Waters quoted a passage from the Episcopal Prayer Book which she had heard her father, an Episcopal minister, quote many times): "And here I offer and present myself to be a reasonable, holy, and living sacrifice." The most important part of this is "reasonable." The Christian penologist makes the very most of the new discoveries in medical and scientific progress. Just as great hospitals have been endowed by you, so you must take an interest in science — and then have your scientists Christians. This is the most important thing for Christian men and women to do today.

In dealing with a delinquent today, one must achieve a very definite mood of trying to think what Jesus would do. In the parable of the Prodigal Son there were tw problem children — the one who ran away and the o who stayed home and didn't have a heart. The parable the parable of a father who understands both sons, tal one back, and tells the self-righteous son to try to get alo with the other.

Perhaps the thing most important for us to remember the marvelous saying of Jesus: "Where your treasure there your heart is also." So few people have the imagi tion to know what their treasure is. How much sacrif do they make? If they took the trouble and the imagi tion to sit down and draw a long breath and decide wh their treasure is — really and truly — what are yo values? — then, I think most of our Christian commun in the world today would say that we long to make c Christianity living and vital, and do something unto t least of these, so that we can truly minister unto Jesus

Anticipating Family Week

(Continued from page 5)

starvation and death that their meagre ration of fo might help sustain the lives of their five children. A saw those five children, dwarfed to be sure, but w radiant smiles of courage, I could not help but feel t I was standing on holy ground. Not far away, St. P had said to the people of Athens, "for it is He who gi life and breath." Here again, in the remnants of a ho scarred by the brutallity and suffering of war, I saw clea that outreach of the parent's heart that instinctively kn God's nature, and stood close to the heart of human h tory. The social philosophy that would make perso cheap cannot stand against the grandeur of such huml human souls.

Cyrus Dallin, one of America's great sculptors, w raised in the far west in a single roomed cabin. H mother had the faith of a pioneer. Hardship was ov looked as she raised her family under distressing con tions. She probably knew little about art. Her life h room for little else than children and hard work. Ye later, after her son had become one of the great artists the country, she was asked to come to Boston for latest triumph, the unveiling of his statue of the Pion Mother. You may have seen the statue in front of t State House in Boston, showing a mother leading a sm child with one hand, carrying a Bible in the other. Bo heads are up and there is a contageous light of faith their eyes. Dallin told his mother after the unveiling t he had used her as a model. She looked at it closely a time, and then said, "Cyrus, my son, I do not kn whether or not it looks like I do, but I know that it fe like I feel." He had caught his mother's spirit. The ternals were not entirely clear, art principles were easily understood, but there was a sympathy of spirit t overshadowed all else. His mother's spirit was alive him.

The most primitive Gospel, Mark, does not mention t mother of Jesus after the rather obscure episode wh

ary urges Jesus to come home and forsake his ministry at was bringing censure on her family. John, however, aces Mary at the foot of the Cross.

There is every reason to believe that Jesus understood id loved his mother well. He knew the struggles of life id the responsibilities of widowhood and grinding toil at had obscured the visions of the Magnificat. He knew e long years of poverty that had dimmed those youthful sions so dear to those who first feel the creative forces life at work within themselves.

She Stood By In Love

Jesus knew his mother better than she knew herself. While she did not understand his ideas or his methods, e loved him, and in his time of need was standing by ven when his disciples were scattered. Jesus looked into er suffering heart, with her other cares made small com- ared to the pain of seeing her first born being executed or doing those things from which she had tried to dis- uade him. She might have said, "If you had only obeyed our mother's wish we would have been spared this hour." But she did not. She had seen in the spiritual creativity of is life a quality that expressed the noblest and best of her- elf. There she saw again the vision that had thrilled her efore the days of burdens and cares. She stood before the Cross as if to say, "I do not know whether or not I under- tand your living or your dying, but I feel that your living nd your dying express the very best of me, the visions, he hopes and the dreams stolen from me by cruel years." esus saw and understood.

Here she stood at the heart of human history, close by he finest in human personality, the most perfect revela- ion of the Father. All before that moment had been prelude. All since has been the variations on the struggle o attain its meaning. Often the vision became dim, but always at the center was a person, filled with the spirit of God, an instrument in the hands of God. When Mary, who stood so close, did not grasp it all, we can understand more easily our own failures.

Yet, even so, we see more clearly, that wherever mother- hood is at work, there is that struggle, often diverted, some- times obscured by lesser motives, seeking to lay hold of life's real meaning with a richness more abundant than elsewhere in human experience. There is the force of love at work. There is the human struggle, all human history reduced to its simplest forms, the innate response of creature love, seeking to know and serve its source, yet in conflict with those forces that would blight it.

One cannot but think today of the tired, beaten and de- graded millions of mothers who in spite of one of human history's darkest hours are mothering the next generation in Europe and Asia. More than we dare think they are standing close to the heart of human history. Even amidst the dirt and suffering, there is a power at work that can transform squalor to sacred ground. The Song of Mary still breathes the spirit of prophetic motherhood. There is something about every experience of new life that places a mother on the frontier of life, facing the unseen, the new and unexplored. Ours is a great obligation to ease the burdens of suffering, that spiritual power may be freed from vision-obscuring tragedy.

Christian motherhood accepts the severest discipline, for it makes the innate response to life the partner of the most carefully disciplined human impulse, the submission of self to God. It is at work in our world today. It is the ground of hope in our world today.

Here is a love force so close to the stuff of life that it would take the raw materials of life and mould them to the form of the will of God. With our materialism, our wars and our commercialized degradation, we have done much to kill the best in life. But close to the heart of God, close to the heart of human history, there beats that impulse of love that alone holds promise for a better world. Innately this force dwells close to womankind. How richly they are endowed. How tremendously are they burdened with responsibility to God in these days of bitter struggle. How great is the task of each of us, to see that no act of ours may dim the vision or pervert this sacred trust.

Rather, may we bend every bit of strength to making straight the way toward a better world, where the aspirations of motherhood's impulse may be guided by the highest hopes of a more Christian society. Without regard for the social or political views of heads of states, let us minister to the needs of women and children with the compassion that would mark our Master. Then, and only then, can persons everywhere rise to their full grandeur as children of God, and men and women be the instruments to "magnify the Lord."

Ten Commandments For Ministers Visiting The Sick

Edmond H. Babbitt

Thou shalt have no other gods before thee, such as procrastination, "tomorrow," or "too busy." Thou shalt not make any image for thy patients of other patients who have died of the same disease.

Thou shalt not take the name of the doctor and speak for him, for he alone tells the diagnosis and the remedy.

Remember the patient's personality to keep it holy and do no spiritual violence.

Six days shalt thou labor and do thy work, yea, in calling on the sick thou mayest be required to call on the seventh day or even the seventh night.

Honor thy Father that thy days may be long in the land, for He is the source of all health and healing.

Thou shalt not kill the spirit of recovery by being thyself depressed and gloomy.

Thou shalt not commit adulteration of good sense by making thy visit too long.

Thou shalt not steal thy patient's comfort by sitting on the bed or talking too much.

Thou shalt not bear false witness, for thy witness is of God and His power to bring peace, comfort, poise, and faith.

Thou shalt not covet over-zealously the opportunity for conversion, because harm may be done to the patient if great wisdom and skill are not used in stirring emotions.

Albert E. Whitten

Lester L. Boobar

The Rev. Albert E. Whitten, retired member of the Maine Conference, died suddenly at his home in Limerick, Maine, on Saturday, April 2, 1949. Retired at the last session of the conference, he had supplied the pulpit of the Baptist church in Limerick during the past year.

Born in Quirindi, New South Wales, Australia on April 25, 1881, he graduated from the local high school and then attended the Central Methodist Mission in Sydney. After coming to the United States he studied at Drew University and Boston University, being received into the old East Maine Conference in 1914. He has served the following charges as pastor: East Pittston, Harmony, Damariscotta, South Thomaston, Friendship, Strong, Milo, Vanceboro, Athens, Unity, Livermore, North Vassalboro, Searsport, Chebeague Island, Bridgton and Newfield. At Newfield, which was his last charge, the parsonage was destroyed in the forest fires, along with the church, and the Whittens lost practically all of their belongings.

Mr. Whitten married Caroline A. Steere on April 10, 1918, who survives. Besides his wife he leaves a son, Maurice Nason Whitten, who is a teacher in Lewiston. A man of scholarly habits and deep convictions, his letters appeared often in ZIONS HERALD, voicing his concern over various problems of the church and the nation. His pungent and courageous facing of issues will be greatly missed.

Better Teachers

More Methodists than ever before are preparing themselves to teach Sunday school classes and to serve as leaders in other capacities in the church school, according to statistics compiled for 1948 by the Department of Leadership Education of the General Board of Education, of which the Rev. M. Earl Cunningham is director.

During 1948 enrollments in leadership education classes totaled 104,429 in 1642 enterprises. This represents a gain of 36,763 over the number taking training in 1944, according to Mr. Cunningham, and is by far the best record since unification in 1939 of the three major branches of Methodism. Total enrollment since unification was given as 647,170.

Of the church's six jurisdictions, Southeastern led last year in the number of persons enrolled for leadership courses — 49,515. South Central was second with 29,325, and Northeastern third with 13,304. The other three jurisdictions had enrollments for leadership courses as follows: North Central, 6509; Central, 2204; and Western, 2432. In addition, one each was registered from Australia, France and Guam and one from an unidentified conference.

"The approximately 500,000 church school officers and teachers have almost unlimited potential influence in advancing the Kingdom of God," said Mr. Cunningham in commenting on the fine interest in leadership education that is being shown throughout the church. "And the 179 courses for church workers offered by the General Board contribute greatly to the religious development, the educational growth, and to the improvement of the leadership skills of officers, teachers and church members."

Camp Site For Sale

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Christian Scientists Must Take Chest Exams

WASHINGTON, D.C. (RNS)—District of Columbia school teachers, including Christian Scientists, can be compelled by the Board of Education, to take chest X-ray examinations, the corporation counsel has ruled.

The issue arose after a temporary teacher at a children's institution declined to take the examination on the ground that it was contrary to her religious convictions as a Christian Scientist.

The legal opinion declared that "the constant right to freely practice one's religion is not absolute" and to hold so "is to make the professed doctrine of religious faith superior to the law of the land and, in effect, permit every citizen to become a law unto himself.

The chest X-ray is an established means of detecting the presence of tuberculosis, a communicable disease, the opinion said, and since the Board of Education has the authority to make reasonable regulations for the protection of the health, safety and welfare of school children, the teacher's religious right "must give way at the point where it conflicts with the superior right of the board" to safeguard school pupils.

Cite Church Failures

Carrying out recommendations of the Amsterdam Assembly, twenty theologians from eight countries met at the Ecumenical Institute, Bossey, Switzerland, for a detailed study of "The Church and the Jews." The meeting was held from March 24th to March 30th.

The assembly, in a committee report, had urged "more detailed study by the World Council of Churches . . . of the growth and persistence of anti-semitism . . . the development of co-operation between Christians and Jews in civic and social affairs . . . and the many and varied problems created by the establishment of a State of Israel in Pal tine."

Theologically, the conferees were agre that there is "a special relationship" betwe the church and the Jewish people, "a fa which has its roots deep in God's deali with the Jews." The consensus was th the church had failed "to manifest the lo of Christ" in relation to the Jews, and w "often a source of hate and persecution."

To counteract these failures, the theologia felt that "a great educational task has to performed by the church to clear the w for a new and more truly Christian attitu in its members" as they work with Je either as missionaries or as fellow citizens.

Among those who addressed the confe ence were Professor K. H. Rengstorff of Ge many, the Rev. James Parkes and the Re W. W. Simpson of England, and Dr. Co rad Hoffmann of the U.S.A.

Charge Violation Of Rights

The nation's largest Protestant agency wi mission work in Africa vigorously urged t United Nations to take appropriate steps curb the racial policies of the present N tionalist South African government.

The Africa Committee of the Foreign M sions Conference of North America, cor prised of 43 major Protestant denominatio here and abroad, charged that the polici being advocated by the government of D. F. Malan constituted a violation of t principles of the Declaration of Huma Rights and the International Covenant the United Nations.

The resolution forwarded today by T Rev. Dr. Emory Ross, secretary of the Afri Committee, with headquarters at 156 Fif Avenue, said that government measures we aimed to eliminate all non-European repr sentation in Parliament, including the pra tice of white representation in behalf of no Europeans. The measures would also d franchise all non-white citizens, and exter

Miscellaneous Advertisement

FOR SALE — Church organ, two manu complete with motor and bellows. O manual in operation and equipment connect the second. Organ is English ma and in excellent condition. Further i formation may be obtained by writing I. O. O. F. Building Assn., care of Jam E. Knight, Bath, Maine.

TEMPLE HALL, 35 Temple St., Bosto Mass., sponsored by the First Methodi Church. A good place for moderate-incon young women to live or spend a vacatio in the heart of Boston. Young women care for the year round. Families in the summe Rooms $3.50 per week and up. Kitche privileges. For information, write the m tron, Mrs. Minerva Phinney.

trict segregation even into spheres where does not already exist," the resolution ded.

Describing the situation in South Africa as larming," the resolution went on to say at it is a Christian duty "to express in the ongest terms the conviction that such pol- es anywhere, and under all circumstances, e definitely unchristian."

The resolution said the election of Dr. alan on "the platform of apartheid" (an treme form of racial discrimination result- g in a complete denial of human and civic ghts) carried a threat to "the meager rights d privileges of the large non-European pop- ation, applying to the African, Indian and lored sections of the community in carry- g degrees but on a common principle of cial and color discrimination."

"We are strongly of the opinion," the reso- ution stated, "that the situation developing South Africa, contributing as it does to e growing feeling of frustration in the fricans and intensifying race tensions, is a atter of international concern."

Latest figures show that North American ission boards backing the resolution have ore than 700 churches and close to 450 chools in South Africa.

srael's Independence Day

The American Zionist Emergency Council nnounced that the first anniversary of Israel's tatehood will be celebrated in the United States on May 4th. The date — correspond- ng to the 5th day of the month Iyar on the Hebrew calendar — has been designated by he Israeli Government as the official time of he anniversary celebration.

The council, which is the public relations spokesman for all official Zionist parties in he United States, will stage a number of vents of celebration on that day. Chief among them will be a musical program and meeting at Carnegie Hall on the evening of May 4th.

It has been announced that 75 members of the New York Philharmonic Orchestra will perform a program, suitable to the celebra- tion, under the baton of Izler Solomon, con- ductor of the Columbus Philharmonic Or- chestra. Mr. Solomon, who will leave for Israel on the following day, was the guest conductor of the Israel Philharmonic Orches- tra last summer at the time when the Jewish State proclaimed its independence. During the eleven weeks he spent in Israel, Mr. Sol- omon conducted thirty-three concerts. He took his orchestra to army camps and played for combat troops in the field, within ear- shot of enemy lines.

The Vinaver Chorus, well-known New York choral group, will sing a number of tra- ditional Hebrew melodies. The chorus will be led by Chemjo Vinaver, its director.

In addition to the musical portion of the program, there will be featured several im- portant addresses by American, Israeli and United Nations leaders. Dr. Abba Hillel Silver, chairman of the council, will deliver one of the main addresses of the evening.

It has been disclosed that officials of the Israeli Government and members of all United Nations delegations have been in- vited to be present as guests of the council.

British Debate Overseas Ties

The responsibility of British church people towards the churches overseas, in Europe and the Far East, was discussed by more than sixty members of the British Council, in- cluding representatives of the Anglican, Pres- byterian and Free Churches and the Salva- tion Army at meetings held in Edinburgh, on March 29th and 30th.

The Archbishop of Canterbury, Dr. Geof- frey Fisher, presided, assisted by Dr. Alex- ander MacDonald, moderator of the Gen- eral Assembly of the Church of Scotland and by the Rev. M. E. Aubrey, of the Bap- tist Union. The archbishop declared that patient work had to be done on holding the churches in Britain together and on the con- tribution which they could make to the wider fellowship of the World Council of Church- es. He denied that the World Council was a super-church, claiming that its influence de- pended on whatever authority the member churches chose to give it.

The British Council authorized the set- ting up of a department of inter-church aid to continue and develop the work of relief and reconstruction.

A statement on the materialistic threat to fundamental values of western civilization submitted by an external consultive committ- tee comprising Roman Catholics and Jews was considered with great interest but was regarded by some participants as too uni- laterally "western" in formulation. It was referred to the executive committee for fur- ther inquiry.

Non-Segregated Guard

Proposals to forbid the segregation of Ne- groes in the Massachusetts National Guard received a cool reception at a hearing before the legislative committee on military affairs and public safety. It is to be hoped that this does not portend an unfavorable report by the committee. The reform, in our opin- ion, is a highly desirable one and deserves at least to be considered by the whole Legisla- ture.

Negroes have occupied a distinguished place among the Commonwealth's citizen soldiers since the days of the famous 54th Massachusetts Infantry, which is honored in the Shaw Memorial on Boston Common. But segregation, which was acceptable during the Civil War, is now offensive to most Negroes in the state. And under the segregation sys- tem many Negroes are denied an opportunity to serve in the militia, even if they would.

There is no law requiring that Negroes be segregated here, and General Sirois has testi- fied that the state guard separates Negroes from whites only because it is "national pol- icy" for federally recognized units. Army Secretary Royall has stated, however, that state wishes in the matter of segregation pol- icy will be recognized by the federal depart- ment. And federal authorities have intimated more than once that they would like to see the states take the initiative in liberalizing the system.

Toleration, of course, cannot be legislated, any more than morals can. Ideally, reform should originate spontaneously from within the guard units themselves. But this is, per- haps, too much to expect. Experiments dur- ing the war demonstrated that troops which had actual experience with non-segregated units were vastly more tolerant than those which had no such touchstone. Reform has to start somewhere.

New Jersey, Connecticut, and New York have already taken the step of legislating racial equality in their militia organizations. We should like to see Massachusetts go along on this reform as it has on the establishment of a state Fair Employment Practice Com- mission. Such legislation reflects the most enlightened tradition of the Northern states and should win ready compliance here. It is the best possible response to those who think all reform must originate in Washing- ton.

The American Veterans' Committee de- serves credit for sponsoring this measure. But the reform has many other liberal backers and we venture to state that the great ma- jority of Massachusetts citizens would be strongly for it, if the issue were fairly put up to them. *Reprint from The Boston Herald.*

Koreans Release Methodist

SEOUL, Korea (RNS)—Dr. J. S. Ryang, a former bishop of the Korean Methodist Church who was arrested March 28th on charges of wartime collaboration with the Japanese, has been released, it was announced here.

Kim Dong Sung, government Information Minister, said a special investigating committ- tee had declared there was not sufficient evi- dence to support the charges against the 70- year-old clergyman who is president of the Board of the YMCA.

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Family Week Broadcasts

Just before making master transcription, Carlton E. Morse, second from right, well known Hollywood radio writer and producer checks the script with three prominent West coast Methodist ministers and one of the players. This radio series for family week, May 2-7 produced annually for The Upper Room is entitled this year, "All Good Things Begin at Home." The series of six broadcasts will be heard on more than a thousand stations. In the picture above left to right are Dr. J. Richard Sneed, pastor, First Church, Los Angeles, Tommy Bernard one of the players, Dr. George A. Warmer, District Superintendent, Mr. Morse, and the Rev. Ray Ragsdale, pastor, Westwood Methodist Church.

"All Good Things Begin at Home" is the title of a special series of six dramatic programs which will be broadcast over 49 New England stations. These broadcasts which deal with specific problems in living together in the family as a preparation for living together in the world are being broadcast as public service projects by more than a thousand stations in the United States and Canada as part of the observance of National Family Week, May 2-7. The programs are prepared under the auspices of *The Upper Room,* the world's most widely used devotional guide, and are written and produced by Carlton E. Morse, best known to local radio listeners as the writer and producer of "One Man's Family."

Facing squarely some of the problems that confront families today, this series is frankly and positively Christian in viewpoint but in accordance with the ideals of *The Upper Room* is strictly non-denominational in character. The titles of the episodes indicate the nature of the broadcasts which are created in dramatic style: "Democracy Begins at Home," "Question of the Family Car," "High Finance on a Low Income," "Home Builders are World Builders," "Families That Play Together Stay Together," "Families That Worship Together Stay Together."

It is believed that no other radio program of a religious character has ever won the public service acceptance of so many radio stations. It is also to be available for use as a teaching program in churches and church schools.

The New England radio stations listed below will carry this series:

Maine: Biddeford WIDE, Bangor WGUY and WGUY-fm, Portland WCSH, Presque Isle WAGM, Augusta WFAU, Waterville WTVL.

Massachusetts: Pittsfield WBRR, Waltham WCRB, Lynn WLYN and WLYN-fm, Springfield WBZA, Brookline WVOM, North Adams WMNB, Framingham WKOX, New Bedford WNBH and WFMR, Fall River WALE, Ware WARE, Brockton WBKA, Gardner WHOB, Brockton WBET and WBET-fm, New Bedford WBSM-fm, Springfield WSFL-fm.

New Hampshire: Keene WKNE, Portsmouth WHEB, Concord WKXL, Manchester WMUR, Nashua WOTW, Berlin WMOU.

Rhode Island: Woonsocket WWON, Providence WPJB-fm, Newport WRJM.

Vermont: Montpelier WSKI, St. Albans WWSL, Burlington WJOY.

Connecticut: New Haven WHNC and WHNC-fm, Waterbury WBRY, S. Norwalk WNLK, Norwich WNOC, Stamford WSTC, Torrington WTOR, Danbury WLAD, New Haven WAVZ, Greenwich WGCH-fm, Torrington WLCR, Meriden WMMW-fm.

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Open Homes To Chinese

New York — The story of the hospitality of a Methodist parsonage family in Mt. Vernon, N.Y., an adjacent suburb, was recently told by the "Voice of America" and carried by short wave to the Orient.

The home described was that of the Rev. Dr. and Mrs. Roy J. Hendricks of the Chester Hill Church. Eight of their parishioners, like their minister, have opened their homes to Chinese students.

Sixty, among the 500 studying in New York City universities, have been financially stranded because the political turmoil in China has stopped their allowances. Several were approaching starvation and in some cases as many as six or seven have moved into one room.

Mt. Vernon citizens have provided homes for 23. Personal solicitation of leaders and a mass meeting at which Pearl Buck and the Chinese consul general spoke resulted in the raising of funds from which lunch and commutation money are being supplied.

Most of these selected students are here for graduate work under appointment from their government, having been chosen because of their unusual abilities and promise of future usefulness.

When the writers of the broadcast script visited the Chester Hill parsonage, and asked about their guest, Miss Yu, Mrs. Hendricks said: "We only hope and pray that she is as happy with us as we are with her!"

The script described how Mary, the pastor's five-year-old-daughter played on the piano with chubby fingers "Chelai," the Chinese air which Miss Yu had taught her. After finishing her piece, Mary turned around and said: "Miss Yu promised me that if I speak real nice English with her, she will teach me the way Chinese children speak."

The broadcast used the Hendricks' hospitality to make clear to Oriental listeners the difference between real American family life and the Hollywood version.

Australian Methodist Newsletter

Charles M. Smith

usade For Christ

:h all states of Australia the Methodist urch has begun a three-year drive to win ople to the Methodist faith — the Crusade Christ. The drive began at the annual te conferences of the church.

Director of the crusade, the Rev. A. E. gt, has said that the crusade would emasize religious teaching, not abstract teach- but that related to human need. It uld also stress evangelism, he declared, d went on to say:

"Too many churches are not sufficiently re- ed to the world in which we live. We ve given lip service to the doctrine of the iesthood of all believers, but this crusade lls for us to put service into operation. For e layman, it is an opportunity to express th in a planned way."

umber of Methodists Increasing

More evidence that Methodism is on the arch in Australia is given by recent census gures. These show that in 14 years the tal number of Methodist church people in ustralia increased by 187,403, or 27.4 per nt. Over the same period, the population the whole of Australia increased by 14.3 r cent, which means a great advance for e church.

President of the New South Wales Conrence, the Rev. R. H. Doust, told the conrence of his pleasure at these healthy signs. e said, "The church has retained her pioering spirit. Centers have been established herever possible, often at first, in the homes the people. Larger churches propagate eir faith by throwing off more churches neighboring districts as populations spread.

"We place great importance on Sunday hool and youth work and on social issues. fethodism has always made a distinctive ntribution to the welfare of the people. Its emocratic nature, too, makes a great appeal. nd then the 'connectional' system, by which e strong churches can help the weak, is ost suitable for the 'frontier' type of situaon which we still face here in Australia."

Ir. Eden's Address

Something of a record Sunday afternoon ngregation went to hear Mr. Anthony Eden t Wesley Church, Melbourne, during his cent tour of Australia. The church itself as packed, and nearby Nicholas Hall, to hich the service was relayed through loudeakers, was also filled.

Mr. Eden's reception was a fine tribute to e country he represented and to the forer foreign minister himself.

Commander Alan Noble, Member of Parament for Chelsea, London, who was a ember of Mr. Eden's party, also spoke.

Another visiting British Parliamentarian, Ir. Maurice Orbach, spoke the following unday.

Cyclone Destroys Queensland Parsonage

The cyclone which hit Cooktown, north Queensland, recently, completely destroyed the town's Methodist church and parsonage, but 70-year-old Missionary Harris escaped unhurt. Awakened in the night by the roar of the coming storm, he sheltered for three and one-half hours under the raised floor of the house, watching nearby buildings crumbling under the lash of the 100 miles an hour wind.

During a slight lull in the storm, Mr. Harris escaped to the main street, where he found most of the business premis unroofed or collapsed.

The church is to take immediate steps to re-establish itself in Cooktown, where Mr. Harris is the only resident minister, and where he maintains a regular Sunday service and Sunday school.

The general superintendent for Home Missions and the district chairman are visiting Cooktown to make a report. It is hoped that, with the help of the Cyclone, Storm and Flood Relief Fund (a Queensland State instrumentality), and the help of Queensland Methodists, a new church will soon be built on the ruins of the old one

Preacher for 66 Years

A telegram of congratulations from the King and Queen arrived for Mr. and Mrs. W. Jarrett, of Bangalaw, New South Wales, on February 8, 1949, when they celebrated the 70th anniversary of their wedding day. The Governor-General of Australia, Mr. William J. McKell, and Mrs. McKell also sent their congratulations to the Jarretts, who are 89 years of age.

Married at Nowra, New South Wales, in 1879, they have raised a family of 14 Mr. Jarrett has been a local Methodist preacher for 66 years. A few months ago, members of their family gave a communion rail and table to Bangalow Church in honor of their parents.

Orphanage Head In Australia

The Rev. John H. Litten, principal of the National Children's Home and Orphanage, England, has been in Australia for six months to make arrangements for some of the 4,000 young people in his charge to migrate to Australia. Australian Methodist Church authorities have been planning for a number of young people up to the age of 18 to go to Victoria from Britain under church care so that they may have a new start in life as nominees of Australian families

Names, ages and qualifications of young men and women in Britain who have trained as students and technicians are also being secured by the church. Because of their training, these young people would be of immediate use in skilled trades in Australia.

Missioner's Vast Parish

Notes written by a church missioner stationed in Penong, most westerly outpost of the Methodist Church in South Australia, reveal some of the vastness of the districts covered by inland missionaries.

Each month, the missioner "goes bush," working his way to Kooringabie, which is 600 miles from Adelaide, the South Australian capital. Last time, the first stage of his journey took him 46 miles to morning service at Woolshed, a small settlement He travelled farther on to take afternoon service at Bagster, then another 22 miles to Bookabie for evening service in the home of Mr. Frank Gray.

Fortnightly services are held at Bookabie. Attendances are never more than 10 grown-ups and six children — if everyone comes. Next morning, the little school at Bookabie had to be visited before the missioner left for Fowler's Bay.

A congregation of seven adults and three children (good for Fowler's Bay) heard the missioner preach in the evening They included young mothers and a young policeman, and, of course the children who would otherwise be without a Sunday school. The total buildings of Fowler's Bay are 10 houses, a large hall, a small school and a general store.

On the 11-mile track to the next stop, Corrabie, a party of aborigines, with many dogs, and their old camel-drawn buggy, was met on the way to Fowler's Bay for government rations. They all wanted to have their photographs taken, with their dogs and their camel.

The old homsteads in the district are strongly-built and always on high ground. Many years ago the timber was cleared so that no hostile aborigines could approach the homesteads without being seen

He went on to Corrabie after a noon dinner at Tallala, and visited several homes along the road on the final stages to Kooringabie. Shearing was going on at one homestead and the missioner got on good terms with the men by taking off his coat and sheering several sheep.

Church attendance at Kooringabie is seldom more than 12, and two-thirds are young people.

The report shows how the church ministers to the needs of the outback districts and that an 150-mile journey is cheerfully made to preach to a total of 30 people.

Reprints Available

"Peace or War Via the Atlantic Pact" written by the Rev. Alexander Stewart, printed in the April 13th issue of ZIONS HERALD, has been read into the *Congressional Record* and reprints are available (with or without envelopes) at 65 cents per 100, $3.00 per 500, $4.50 per 1000. Orders should be sent to the Rev. Alexander Stewart, Apt. 106, 110 Maryland Ave., N.E, Washington 2, D.C.

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial Broadcast over Boston Station WORL (950) for the first half of May:

May 2 — Dr. Wesley G. Huber, exec. sec'y, Evangelistic Association of New England.
May 3 — The Rev. Harry H. Half, rector, Christ Church, Needham.
May 4 — The Rev. Willard D. Callender, Grace Baptist Church, Somerville.
May 5 — The Rev. Samuel L. Laviscount, St. Mark's Congregational Church, Roxbury.
May 6 — The Rev. George A. Butters, Immanuel Methodist Church, Waltham.
May 9 — The Rev. Howard R. Dunbar, rector, Trinity Church, Newton Centre.
May 10 — The Rev. Henry E. Helms, Church of All Nations at Morgan Memorial.
May 11 — The Rev. Ruth H. Browning, director, Religious Education, Morgan Memorial.
May 12 — The Rev. Dwight C. Smith, Mt. Vernon Street Congregational Church, Boston.
May 13 — The Rev. J. Tremayne Copplestone, Copley Methodist Church, Boston.

The Rev. H. Chester Hoyt, retired member of the New England Conference, is recuperating at his home in South Athol, Mass., after undergoing an operation at the New England Deaconess Hospital.

Mrs. Viola W. Garland, wife of the Rev. Carl N. Garland, of Malden, Mass., retired member of the New England Conference, passed away on April 12th. Funeral services were held in Bailey Chapel, Centre Methodist Church, Malden, under the direction of the Rev. Harry Belmont Hill, assisted by the Rev. William Gunter and the Rev. George E. Heath. Interment was in Rockland, Me., on Friday, the 15th, in charge of the Rev. Alfred G. Hempstead. Mrs. Garland is survived by her husband, three sons, a daughter, nine grandchildren and three great grandchildren.

The Deaconess Aid Society of New England, Inc. will hold its annual "Good Samaritan" day on Tuesday, May 3rd, at 2 p.m., in the Centre Methodist Church, Malden, Mass. Mrs. Lewis C. MacKay is chairman of the committee in charge. The program will open with a devotional period led by the Rev. Harry Belmont Hill, host pastor. The society's Mother's Day open house will be held at the Deaconess Home in Concord, Mass., on Saturday, May 7th.

On Friday evening, April 29th at 8 p.m., the Massachusetts Society for Mental Hygiene will present a lecture on "Mental Health and The Social Issues of Our Times" given by Dr. Sol W. Ginsburg, of the College of Physicians and Surgeons of Columbia University in New York City. The program will be presented at the New Lecture Hall, Kirkland and Oxford Sts., Cambridge, Mass.

John Newland Chase, senior at Ohio Wesleyan University, son of the late Rev. Clifton E. Chase and Mrs. Chase of Newport, R.I., has been awarded a scholarship and been accepted as a graduate student at Harvard University next fall. Mr. Chase has also been elected to the Phi Beta Kappa fraternity.

Will Serve In India

The Maine Methodist Conference Board of Missions announces the appointment of Miss Elizabeth B. Hempstead, daughter of the Rev. and Mrs. Alfred G. Hempstead of Rockland, Me., for service in India under the direction of the General Board of Missions and Church Extension of The Methodist Church.

Miss Hempstead, a sociology major at the University of Maine, will graduate in June. She will enter a six weeks period of intensive training during the summer at the Hartford Seminary Foundation, Hartford, Connecticut, and will sail for India in September of this year.

As a student at the University of Maine, she has been active in the Maine Christian Association, serving as vice-president and chairman of deputations. She is a member of the General Committee of the New England Student Christian Movement, and the Wesley Foundation at the University of Maine.

Miss Hempstead was the first candidate to be accepted by the General Board of Missions of The Methodist Church in a group of fifty young adults who will go to India in 1949 for a three year period of service. During the six week period of training at Hartford, the emphasis will be upon religious

EVENTS

development, area orientation and meth of work in India. The members of this gr will participate in high school teachi dormitory supervision and counselling, c and district youth work, social service a relief work, and many other activities wl they are in India.

The bishops of The Methodist Church India have declared, "The sending of th young men and women will open a n chapter in New India-Free India."

Albert E. Paull, member of the First Mo odist Church, Taunton, Mass., was presen a fifty-year veteran's medal at Masonic F on April 15th. The presentation was m at the regular meeting of Alfred Bay Lodge, A.F. & A.M., by Rt. Wor. Cha Thomae, District Deputy Grand Master the Attleboro 28th Masonic District, w spoke on behalf of the Grand Master Masons in Massachusetts, Rober Kieth. Paull has been active in the affairs of b his church and his lodge.

The churches of Eliot Maine united for observance of Good Friday, as has been practice the past few years. (Thanksgiv Sunday is observed in like manner.) service this year was held at the Christ Advent Church with the Rev. Philip S man as host pastor. Also taking part in service were the other ministers of the c munity, the Rev. Albert Kirkland of Church of the Nazarene, the Rev. Ru Simonds of the Congregational - Christ Church, the Rev. Norman Young of the I Eliot Methodist Church, and the Rev. C don W. H. Buzza of the South Eliot M odist Church.

Dr. Diffendorfer Goes To Japan

The Rev. Dr. Ralph E. Diffendorfer, pr dent of the Japan Christian University Fo dation, Inc., and executive secretary of Division of Foreign Missions of The M odist Church, will sail from San Franc on April 29th, to spend seven weeks in Ja consulting with Japanese educators, Chris churchmen, and government officials on p for the proposed Japan Christian Univer for which a campus has already been p chased outside Tokyo. Dr. Diffendorfer be accompanied by Professor Maurice Troyer, noted educational counsellor and rector of the Evaluation Service Center Syracuse University.

They will give special attention to the to be established between the new univer and existing Christian colleges and spe schools now carrying on in Japan. It is pected that a college of education, for training of teachers for Japan's second schools, will be the first unit of the univer

The Rev. Richard C. Thistle, who has been ving at South Tewksbury, Mass., is the v minister at Wakefield, Mass., succeeding Rev. Vernon D. O'Neill, an accepted sup-, who has been obliged to relinquish the torate owing to pressure of other duties.

Mayflower South Pomona Grange members re guests at a recent Sunday evening ser-e at the Methodist church in Bryantville, ss., where the Rev. Walter Forred is pas-. Assisting in the service were Mrs. Stella good, chaplain of the Grange, who gave prayer, and John P. LaVangie, Grange ster, who read the Scripture lesson.

At a tea on Saturday, April 16th, the Rev. d Mrs. Ira J. Roberts of Stoneham, Mass., nounced the engagement of their daugh-, Marguerite Edith, to Mr. Harold M. Jen-as, son of the Rev. and Mrs. H. Monroe Jen-ns of Pittsburgh, Penn. Miss Roberts is a aduate of Taylor University, Upland, Ind., d is now director of Christian education at e Washington Park Methodist Church in ovidence, R.I. Mr. Jenkins, a pre-minister-student, is a senior at the University of tsburgh.

Mr. and Mrs. Alford E. Peckham of Lex-gton, Mass., announce the birth of their cond child, John Gates, born on April 14th. r. Peckham, a member of Harvard-orworth Church, Cambridge, Mass., and anager of public relations of United Farm-s of New England, Inc., is the son of Mr. d Mrs. Roland T. Peckham, prominent ethodists in Newport, R.I. Mrs. Peckham the former Janet Gates, daughter of Mrs. ornelia A. Gates of Exeter, N.H.

Here Am I; Send Me."

A Spring Round Table of the Boston Dis-ict Young Adult Fellowship will be held May 1st at the Newtonville Methodist urch.

Registration will start at 2:30 p.m., assem-y at 3:00 p.m., and discussion groups will be ganized at 3:15 p.m. Leaders of the vari-s discussion groups will be: the Rev. Gil-rt Taverner, minister of the Hyde Park ethodist Church; the Rev. Francis C. Wil-n, West Roxbury Methodist Church; Mr. rnest R. Caverly, superintendent of schools Brookline; the Rev. Edward Mills, a stu-nt at Boston University School of Theol-gy; Mr. Prentiss Pemberton, secretary of the ew England Student Christian Movement; Mr. James F. Farr, lay leader of the New ngland Conference; and Mr. Reginald H. alles, Mass. State C.I.O. Industrial Union ouncil.

Supper will be served at 5:45 p.m., fol-wed by group recreation. The editor of IONS HERALD will speak at the worship ser-ice at 8:00 p.m.

Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

A debate on the trials of churchmen conducted by Hungary and Bulgaria is scheduled for the General Assembly of the United Nations, according to announcements made last week.

It is worth something to examine the process whereby this matter was brought to its present status.

The first move was one which was made outside of the machinery of the United Nations. This move was the instance when both the United States and Great Britain accused Hungary and Bulgaria of violating the human rights provisions of peace treaties now prevailing.

These accusations made by Britain and the United States provided opportunity for Bolivia to call for the United Nations to express approval of the accusations. However, before any action could be taken by the General Assembly on the Bolivian proposal, Cuba entered the picture with the request that the United Nations should make a full-scale investigation of the trials.

The Cuban proposal seemed to be too much, even for Bolivia who had asked only for support of accusations made by Britain and the United States. Therefore, Bolivia gave the Cuban proposal a short-circuit by countering with a suggestion that nothing be done until next fall — and that when the matter does come up, both Hungary and Bulgaria will be invited to enter the discussions although they are not members, as yet, of the United Nations.

At this point, it was hinted that the accused nations would not accept the invitation to join in the discussions if they do take place, for it has been their position that the matter does not lie within the jurisdiction of the United Nations.

The big and perplexing problem of religious education on the released time plan is always with us. Rhode Island is considering legislation which would permit operation of such a plan but it has been roundly opposed by Jewish and Protestant groups. The Rhode Island Council of Churches has taken an official stand against the plan on the ground that the cause of religion is not advanced by its operation. Interestingly enough, while all of this was going on—the principal of a senior high school in Pawtucket, Rhode Island announced that there would be a minute of silence after the daily salute to the flag. This period of silence would be used by each student to direct his thoughts to God — each person in his own way. And in New York State, the Court of Appeals has consented to withdrawal of a plea made by the Freethinkers of America who were pressing for termination of released-time religious education in New York. However, it was announced by the Freethinkers that the case was being withdrawn only because it seemed that a similar action pending in a Brooklyn case had a better chance of success before the court.

During recent meetings of state legislatures from coast to coast, the marriage laws of the nations have had unusual attention. Several large denominations are on record as being in favor of uniform marriage and divorce laws for the entire country.

Georgia has passed a new law which requires physical examination before marriage. Only three states in the country now lack such a law.

Tennessee has passed a bill requiring a minimum age of 18 years for anyone performing a marriage ceremony.

South Dakota has raised the waiting period between license application and marriage from three days to five days.

New Mexico failed to pass a law requiring a waiting period and it also failed to pass a physical examination law. Nevada followed New Mexico in this latter item.

Michigan is being asked to consider a bill which would classify matrimonial advertising as obscene and which would also outlaw the so-called "lonely-heart" clubs.

American Christianity has borrowed something from the religions of India—this something is called an "Ashram." It is a special kind of meeting where people withdraw from routine work in order to engage in study, meditation and physical labor.

Five of these "Ashrams" will be held in as many states during the approaching summer.

Dr. Karl Barth, the Swiss theologian, has told a Geneva audience that Communism cannot be dealt with in the same manner as Fascism. Dr. Barth was expelled from Hitler's Germany when he refused to take an oath of loyalty back in 1933. On the score of his opposition to Fascism, Karl Barth has one of the clearest records in the world.

On the other hand, he told his audience that it would be a mistake to say that Communism and Fascism are alike. "We should recognize," he said, "that Soviet Russia contains a constructive idea on a social plane," although he admitted their sanguinary methods rightly cause us revulsion.

Dr. Barth then admitted that the open atheism of Communism was a problem, but he reminded his audience that Communism has not made paganism and anti-Semitism a principle of government.

He then suggested that the church should not engage in a political crusade against the atheism of the east, but that it should meet oppression and persecution by "preaching the word of the Cross."

Niemoeller Criticized

BERLIN (RNS) — Bishop Theophil Wurm of Wurttemberg, former head of the Evangelical Church in Germany, has critized Dr. Martin Niemoeller for his opposition to the title of bishop in the German Church.

Dr. Niemoeller recently declined to become a bishop, thus reiterating the stand he first took when he was elected president of the Evangelical Church of Hessen and Nassau late in 1947.

At that time, Pastor Niemoeller said he was adopting the title of president rather than bishop to signify that the powers of the church's leader are derived from the people of the church as a whole.

According to Bishop Wurm, the title of bishop is of Biblical origin and its use has been sanctioned by long ecclesiastical tradition.

He said that the title "has served to join Evangelical with Roman Catholic and Greek Orthodox and Evangelical Free Churches, which is of significance in the era of an ecumenical world church."

"It would be possible to derive all sorts of unevangelical claims from the bishop's office," Dr. Wurm declared, "but it is certain that a church president might also try to lord it over his colleagues and subalterns, forgetting to humble himself before the Lord."

On A Wide Circuit

W. W. Reid

The Church and the Worker

"The only guarantee for industrial peace with adequate goods and services for a needy world is the permanent infusion of Christianity into all of life. No one-day-a-week religion can face the rising challenge of a growing materialistic philosophy of life. No church can long endure that fails to meet the moral and spiritual needs of its members at the work bench, the assembly line and the office."

The speaker was John C. Harmon, Jr., director of Industrial and Social Relations under the Board of Missions and Church Extension of The Methodist Church. Mr. Harmon's unique job is to help bridge the gap between ministers and their churches, and the areas of labor and management. As a matter of fact, while management and many of their employees are counted in the membership of churches, it is in personal religious attitudes and activities rather than in group and social action that they have any thing in common. Conferences with leaders and workers in the A.F. of L., the C.I.O., the N.A.M., the chambers of commerce, and with laymen in both managerial and laboring capacities have given Mr. Harmon valuable information and points of view through which to help ministers and their congregations understand and assist these widely divergent forces in society.

"There is a mutual feeling throughout these groups that the Christian religion offers the only solution to the complex problems that exist," says Mr. Harmon. "We are in grave danger of losing our cherished freedom if the-end-justifies-the-means thinking is allowed to continue its threatening advance. But our industrial life is waiting for that needed leadership of the Christian church. Many ministers are unprepared for the task that lies ahead. They lack the necessary understanding of the problems that face the individual in today's work-a-day world. The Christian church has always had the capacity for sensitive adjustment to the vital human needs in a changing world. But today there is a very decided lag in this adjustment process.

"The minister, in order to provide this necessary Christian leadership in the community, must have an intelligent and sympathetic understanding of the economic environment in which man struggles for existence. It is at this point that service is to be made available through this new project of The Methodist Church. Instruction is to be given through workshop courses covering the historical development of the economic structure of industry and the trade union movement, science and practice of economics and the psychological aspects of human behavior.

While Mr. Harmon and his associates are expecting to help gear the minds and attitudes of ministers to the needs of modern industrial society, they rely — for the final drive — upon the laymen of the churches. The ministers will give information and inspire motivation, but laymen must carry on in shop, and factory, and office, and conference, and union, and convention.

"If labor unions can organize the unorganized," insists Mr. Harmon, "if management can solve the problems of capital formation, production and sales; if industry can build the atomic bomb — all working together within the organization of a Christian church can produce Christianity. We cannot stand apart and merely criticize; we must all g into the fight — now. Christianity m work seven days a week.

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The Parson Looks At Labor

Clair M. Cook

"The Unselfish"

Last week we spoke of the official publi tions of the C.I.O. and A.F.L., making t claim that labor's interest, as exhibited the outruns immediate selfish advantage. Sp forbids elaborating that thesis convincing but perhaps a good way to demonstrate is quote from the column which leads off t March *American Federationist.*

Each month finds a quotation in the c umn besides the magazine's table of conten often almost a little sermon — from Linc on liberty, Matthew Hale on truth, Thon Huxley on education, Montaigne on repu tion, Franklin's story of the whistle, and h the last-century English historian James A thony Froude(whose first literary contrit tion was to John Henry Newman's "Li of the Saints") on "The Unselfish." Such editorial might well grace the pages of a Christian journal. Is this what you expec to find in a labor paper?

". . . Through all phases of existence, the smallest details of common life, the be tiful character is the unselfish charact Those whom we most love and admire those to whom the thought of self ne seems to occur; who do simply and with ulterior aims — with no thought whether will be pleasant to themselves or unpleas — that which is good and right and gen ous.

"Is this still selfishness, only more enlig ened? I do not think so. The essence true nobility is *neglect of self.*

"Kant the philosopher used to say t there are two things whicch overwhelm him with awe as he thought of them. C was the star-sown deep of space, with limit and without end; the other was ri and wrong. Right, the sacrifice of self good; wrong, the sacrifice of good to self not graduated objects of desire to which are determined by the degrees of our kno edge but wide asunder as pole and pole, light and darkness. . . .

"The martyr goes to the stake, the patr to the scaffold, not with a view to any fut reward to themselves, but because it is a gl to fling away their lives for truth and fr dom."

No one would claim that this sentiment typical in practice of all labor leaders, a more than that the quotation of the Serm on the Mount by ministers or other Ch tians assures its consistent following. But long as such sentiments are found in s places, neither can it be claimed that labor movement is devoid of high idealis Of course there ought to be more of it; a the church ought to aid in its cultivation.

ommon Fallacies oncerning The Bible

erbert M. Gale

he Resurrection of the Body

In the previous article on "Resurrection d Immortality" attention was directed to e Greek-inspired fallacy that the "soul," by : very nature, is destined for continued ex- ence after release from the body at death. was stressed that, according to the Bible, e after death is made possible and is anted only by an act of the grace of God; is in no way to be regarded as automatic inevitable.

Actually the fallacy involves other emphases hich also deviate from the Biblical position. ne such deviation is to be found in the com- ion assumption that immortality is the re- ase of the "soul" from the prison of the body." In Hebrew thought no sharp dis- nction was drawn between "body" and soul;" there was no idea of a disembodied spirit." Resurrection in the Old Testament, nerefore, is a resurrection of the whole per- onality, a resurrection of the body.

In the New Testament the resurrection of he body is also understood. It is true, of ourse, that in the New Testament certain listinctions must be made. The apostle Paul, vho provides the most evidence of early Christian thought on the subject, states quite xplicitly that the resurrection body is not his present body: "flesh and blood cannot nherit the kingdom of God" (I Corinthians 5:50). The same thought appears in Jesus' vords, uttered in reply to a question of cer- ain Sadducees: "For when they arise from he dead, they neither marry nor are given n marriage, but are like angels in heaven" (Mark 12:25). In so far as this is true there may be seen something akin to the Greek dea of the immortality of the soul apart rom *this* body of flesh and blood. But while his is true, it is also evident that what is nvolved is no *mere* immortality of the soul, as in the Greek conception. Such a concept did not do justice to Paul's certainty that in he future life there must be involved con- tinuity of personality and individuality. No dea of an abstract or disembodied "soul" or 'spirit" conveyed adequately this certainty. Only a "body" could provide for this con- tinuity of individuality. Hence, just as the distinctive "life" of a grain of wheat is clothed with a new body (the stalk) when the old body (the seed) is planted and de- cays, so God gives to man after death a new "spiritual body" appropriate to the new state of being (I Corinthians Chap. 15:35-44). The "earthly tent we live in is destroyed," but "we have a building from God;" it is "not that we would be unclothed, but that we would be further clothed" (II Corinthians 5:1ff.). And when Jesus spoke of those who are raised as being "like angels in heaven," it is to be supposed that he meant angels with bodies appropriate to that realm.

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All of this has a bearing, of course, upon the credal statement, "I believe in the resurrection of the body." Many find a difficulty here because they cannot accept the idea of a corporeal resurrection. This brief discussion is intended to bring out the fact that in the New Testament the term "body" is not to be identified completely with the particular kind of body (of flesh and blood) which we know in this life. Hence, a reciting of the credal statement need not involve anyone in a profession of belief in a corporeal resurrection. The statement does, on the other hand, express the conviction that the future life is one in which real continuity of individuality is preserved.

The Homemaker's Corner

Mrs. Harry A. Burnham

Convention Courtesy.

Annual conventions of church and club organizations are about to take place. There will be two kinds of people at these meetings; officers and delegates, or, as they are sometimes called, "mere members."

Several years of sitting on platforms or conducting conferences teaches one a number of important Emily Post rules for those who make up audiences.

In the first place remember, you who do not sit in the seats of the mighty, that you are having a great deal better time than are those on the platform. Then try to realize that there are a few convention courtesies which will make it much easier for those who have worked hard to select subjects and speakers which will please as many of the members as possible, and, at the same time, be of real importance and inspiration.

Being on time for each session is perhaps the first act of courtesy in our set of rules. If you are late you probably will not be allowed to enter the hall until the speaker has finished, at least you shouldn't be.

When you are seated you will, if you wish to be considerate, "stay sot." You may notice a friend away over to the right. Your first impulse will be to hurry over to sit with her. Don't do it. A jumpy member is a disturbing element in any meeting.

If there is a subject on the program which does not appeal to you, or about which you know nothing, that may be your opportunity to broaden your mental horizon. The speaker may be dull. That may be partly your own fault; a speaker involuntarily selects one or two from the audience upon whom he can depend for attention and encouragement. Be one of those and you will be repaid.

Here is another rule which may seem trivial, but, believe me, it is not. Wear a hat which can be easily removed and, if possible rolled up and pushed into your coat pocket. Once you have tried that you will find what a comfort it is when the order is "hats off." If there is to be a dress-up affair take along your gorgeous new Easter hat, but save it for that occasion. Some of the new hats that are fearfully and wonderfully made can be fearful and wonderful nuisances when one has to keep them in one's lap, hold onto them when rising to do honor to a functionary and get high blood-pressure rescuing them from the ever-present law of gravity.

Anyhow, have a good time at the convention, bring back inspiration and good cheer to those who could not go.

Trueblood At A.U.

Dr. Charles K. Trueblood, dean of Hillsdale College, Hillsdale, Mich., has been appointed professor of psychology at The American University, Washington, D.C. Dr. Paul F. Douglass, university president, announced that Dr. Trueblood will assume his new duties July 1st in the department of public administration and political science.

Dr. Trueblood was one of the first psychologists to offer a course in abnormal psychology in connection with a mental institution. He was graduated from Haverford College, Haverford, Pennsylvania, and Earlham College, Richmond, Indiana, and holds a Ph.D. from Harvard.

New Hampshire Conference Meets

Raymond S. Proudfoot

Distinguished by the co-operative efforts of the churches of the ten neighboring towns throughout the Monadnock region as hosts, the 120th session of the New Hampshire Annual Conference was opened on Wednesday afternoon, April 20th, by Bishop John Wesley Lord. This unity of the regional hosts was further exemplified later in the session by a conducted tour of the host parishes for the delegates from the 103 churches who attended.

Following the opening communion service, a memorial service was conducted by the Rev. Herbert F. Quimby for two ministerial members of the conference and the wife of a retired member. Memoirs were read for Mrs. Evangeline A. Palisoul, for the Rev. Harvey C. Sawyer, and the Rev. Samuel B. Enman.

Dr. Arthur Wentworth Hewitt, author, lecturer, and preacher, known for his experience and understanding of the rural areas, brought the first day's session to a close with his address on "Christ of the Countryside." Previous to the evening service the delegates had gathered at a Fellowship Supper to hear Dr. Karl Quimby who spoke representing the Council of World Service Agencies.

Six Methodist ministers who served as chaplains during World War II and the widow of Chaplain Clyde Kimball were presented awards on the second day of the conference. The awards were made by Colonel Kenneth C. Strother to the Rev. Edwin T. Cooke; the Rev. Ray H. Cowen; the Rev. Claude E. Adams; the Rev. Oscar M. Polhemus; the Rev. Calvin N. Warburton; and the Rev. Robert C. Sharp.

The second day's sessions were brought to an inspiring close with the address of Bishop Lord on the "State of the Church." Bishop Lord said, "Never in her history has the church been as responsive to human need as she is today. . . . There is a new consciousness of our debtorship to life and the realization that the strong must bear the burden of the weak." This note was re-echoed several times during the conference by Dr. Jack R. McMichael of the Methodist Federation for Social Action, by Dr. Allan Knight Chalmers; and by Dr. Roy L. Smith of the Methodist Publishing House.

Other speakers during the session were Dr. Harry Denman of Nashville; Miss Elizabeth M. Lee, secretary for Latin America; Dr. Elmer A. Leslie of Boston University; the Rev. Glen Glazier of Springfield; the Rev. John Hoon of Springfield; the Rev. Whitney S. K. Yeaple, D. D., of Concord; and Dr. Corliss P. Hargraves of Nashville.

The Rev. Curtis W. Smith of Pittsburgh was elected conference secretary for the quadrennium to fill the vacancy left by the appointment earlier in the year of former secretary Fred E. Fox to the superintendency of the Northern District. The Rev. Maurice E. Barrett, and the Rev. Claude E. Adams were re-elected as conference treasurer and statistician, respectively.

The Rev. Ivan L. Nickerson was appointed to the churches of North Haverhill and Benton and was admitted to the conference on trial and given deacon's orders. The Rev. Frank G. Kelly was appointed to Moultonboro and South Tamworth and admitted on trial, and ordained an elder. The Rev. John C. Haney Jr. was transferred into the conference for purposes of ordination and transferred back to the Northeast Ohio Conference. The Rev. Charles M. Tibbetts of Bethlehem and the Rev. Herbert J. Foote of Enfield were give the retired relationship and the Rev. Mr. Tibbetts was appointed to supply Peterborough and West Rindge. The Rev. Robert A. Burbank and the Rev. David Streyffeler were left without appointment to attend school. The Rev. Richard Kellogg, former superintendent of the Northern District was listed as a special appointment serving in Alaska Mission under the Board of Missions and Church Extension of The Methodist Church. The Rev. George R. Wolverton and the Rev. George W. Wiseman were transferred into the conference from the New England Southern Conference.

In the closing service of the conference Dr. Roy L. Smith challenged the delegates in his address "The United States Comes of Age" to a realization of the responsibility that rests upon The Methodist Church. Tracing the events which thrust the United States into the position and leadership held by Great Britain for 175 years, he said, "Whether we like it or not the United States has been forced to become mature, and now her pe ple must act like adults." Dr. Smith urg upon the departing delegates that th church through them catch hold of the visi of world-wide Methodism with its acco panying privileges and opportunities.

Conference appointments read on Sunday April 24th in Grace Methodist Church in Keene, New Hampshire

Northern District

Fred E. Fox, District Superintendent

Bethlehem, N. J. Langma
Bow Mills Milo Farm
Bristol (Federated) and Alexandria, A. B. Thompsc
Canaan and Canaan Street, R. C. Sha
Claremont, L. W. Stringfello
Colebrook, To be supplie
Concord, Baker Memorial, H. B. Ke
First, Edward D. Mill
Contoocook, E. A. Shepher
Enfield and West Canaan, H. J. Foo
Franklin and Tilton, G. R. Wolvertc
Goffstown and Grasmere, Herbert Kimba
Groveton, Stratford, and Stark, L. H. Moulto
Henniker, E. Y. Fellov
Laconia, First, and Trinity, F. P. Fletch
Lancaster and Grange, O. M. Polhem
Lebanon and Grantham, Joseph Stopfor
Lisbon and Landaff, G. W. Wisema
Littleton, C. E. Adan
Manchester, First, W. S. Hollid
St. James, J. K. Cra
St. Paul's F. P. Fr
Milan, Dummer, and West Milan, J. R. Tregan
Monroe and North Monroe, W. D. Hudsc
Newport and Springfield, M. H. Port
North Charlestown, West Unity, and East Lempster, To be supplie
North Haverhill and Benton, I. L. Nickersc
Penacook and Chichester, S. M. Spragt
Pittsburg, Canaan, Vt., and Beecher Falls, Vt., C. W. Smit
Plymouth and Ashland, C. A. Sadofsk
Sunapee and George's Mills, W. J. Dav
Suncook and Bow, R. C. Stahl, J
The Weirs, R. B. Nicho
Warren, Glencliff and E. Haverhill, W. R. Pier
West Thornton, To be supplie
Whitefield and Jefferson, L. W. Mull
Woodsville, H. M. Ratliff, J

Southern District

Ray H. Cowen, District Superintendent

Amesbury and Merrimacport, Mass., S. A. Lauri
Antrim, Not operatin
Brookline, L. W. Leide
Center Sandwich (Federated), Keith Bry
Chesterfield, Spofford, and Hinsdale, H. A. Coope

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averhill, Mass., R. S. Proudfoot
illsboro and East Deering, R. E. Perry
eene, Marlow and Munsonville, J. F. Quimby
awrence, Mass., Central, G. W. Wieting
St. Mark's, F. P. Adams
St. Paul's, O. S. Steele, Jr.
Vine Street, F. L. Gemmell
arlboro (Federated), M. O. Eck
ethuen, Mass., First, R. E. Drew
Oaklands, J. C. Haney, Jr.
filford, K. B. Burgess
filton Mills, Not operating
foultonboro and South Tamworth, F. G. Kelly
foultonville and Tuftonboro, D. A. Windemiller
Nashua, Arlington Street, K. H. Thiem
Main Street, J. N. Barrett
Newfields (Federated), Mrs. Ida A. Green
Newmarket (Federated), E. A. McKenzie
North Salem and West Hampstead, W. H. Cannon
Peterborough and West Rindge, C. M. Tibbetts
Portsmouth, E. H. Brewster
Raymond Parish (Raymond, Fremont, East Candia, North Chester, Sandown), N. E. Canfield
Rochester, Bethany and Bethel, C. M. Cook
First, E. B. Luscombe
Salem, Pleasant Street, V. L. Strempke
Tenney Memorial and Ayer's Village, R. H. L. Vanaman
Salisbury, Mass., and Smithtown, P. W. Pixler
Sanbornville Parish (Sanbornville, North Wakefield, East Wolfeboro), R. L. Thornton
West Swanzey (Federated), Westport, and Richmond, R. W. E. MacKenzie
Winchester (Federated), Edgar Flory

SPECIAL APPOINTMENTS

Richard Kellogg, Alaska Mission under Division of Home Missions, Board of Missions and Church Extension.

D. C. Babcock, professor, University of New Hampshire.

J. E. Coons, president, Tilton Schools.

Earl Cranston, dean, Graduate School of Religion, University of Southern California.

C. W. Frye, executive secretary, Conference Board of Education.

R. S. Holthaus, professor, Western Maryland College.

Adolphus Linfield, professor, Boston University School of Theology.

H. E. Mayo, Chaplain, U.S. Naval Reserve.

E. A. Shepherd, executive director, State of N. H. Board for Treatment of Inebriates.

E. W. Thompson, Division of Foreign Missions, Board of Missions and Church Extension.

G. B. Van Buskirk, field agent Preachers' Aid Society and executive Secretary, Reserve Pension Fund Campaign.

N. C. Warburton, Chaplain, U. S. Army.

Left Without Appointment To Attend School

R. A. Burbank, D. E. Streyffeler.

Deaconess Appointments

Retired: Mary V. Granger, Edith L. Smith.

Rural Life Clinic

FORREST CITY, Ark. (RNS) — The Rev. Edwin Dobson, of the Windener-Round Pond Methodist Church near here, believes better religion, better farming, and better living make an unbeatable combination.

So he has established a Rural Life Clinic where one can attend a religious service, hear a talk on soil conservation and have the baby immunized against diptheria.

Mr. Dobson and the Rev. Ethan Dogen, superintendent of the Helena District of the church, conduct the services. Talks on farm problems are given by farm agency experts and "shots" are administered by the county health nurse.

As if that wasn't enough, Mr. Dodson has made arrangements for the serving of lunch at his clinic. Ladies of the missionary society take care of the kitchen detail.

Commends Plan For Prayer Chamber

NEW YORK (RNS) — An official of the Federal Council of Churches has commended United Nations Secretary General Lie for his directive that a special chamber for prayer and meditation be set up in the new U.N. headquarters, now under construction in midtown Manhattan.

The commendation was contained in a letter sent to Mr. Lie by Dr. Walter W. Van Kirk, executive secretary of the council's Department of International Justice and Goodwill.

Noting that the Federal Council has staunchly supported the U. N. from its inception, Dr. Van Kirk wrote Mr. Lie that, "it becomes increasingly clear, however, that the United Nations cannot fully achieve the ideals embodied in its charter unless recourse is had to a power not its own.

"As Christians, we believe that the God of our Lord and Saviour Jesus Christ is the Sovereign Ruler of men and of nations. Only as the member states of the United Nations are prepared to accommodate their policies to the higher laws of that divine order toward which the whole creation moves, can it be expected that our own and succeeding generations can be saved from the scourge of war."

Dr. Van Kirk expressed the hope that once the prayer chamber had been established "members of the United States and other delegations to the United Nations will find it in their hearts to seek there the guidance of Him who is God of history."

Tribute To Rabbi Wise

The following statement, in tribute to the late Rabbi Stephen S. Wise, was made by Bishop G. Bromley Oxnam, New York Area, The Methodist Church, and a president of the World Council of Churches:

"Christians throughout the world mourn the passing of Rabbi Stephen S. Wise. His brilliant mind, courageous voice and prophetic spirit were an inspiration. He was consumed by a passion for justice, and spent himself in the cause of freedom. Because he refused to suffer wrong, he himself suffered like the prophets of Israel before him. We have lost a great brother, a fearless exponent of truth, a creative leader. The religious liberty for which he stood must be defended now by men of all faiths who know that the religious freedom of one is dependent upon maintaining religious liberty for all. His loved ones will be remembered in our prayers; and our sympathy goes out to each one."

Formal Opening

The formal opening of Boston's Union Methodist Church, Columbus Ave. and West Newton St., formerly the Fourth Methodist Church, will be held Sunday, May 8th at 10:30 a.m., and 3:30 p.m.

At the morning hour, Bishop John Wesley Lord, resident in the Boston Area, The Rev. Willard C. Arnold, superintendent of the Boston District, the editor of ZIONS HERALD, and the Rev. Dr. Edgar Love, Negro representative from the Board of Missions and Church Extension, will participate.

At 3:30 p.m., the women will present Dr. Mary McLeod Bethune, outstanding Methodist laywoman and nationally known civic, educational and social worker. St. Cyprian's Episcopal choir will sing.

Priests Back Tito Stand

BELGRADE, (RNS) — Father Milan Smiljanich, president of the newly-formed, government-sponsored League of Serbian Orthodox Priests declared here that the organization's 1,200 members are squarely behind Marshal Tito in his stand against the Cominform.

Grey bearded, blackrobed and wearing a red star, symbol of the People's Front, Father Smiljanich was a speaker at the third Yugoslav People's Front Congress.

He told the delegates he believed league members would "join you in swearing not to deviate from Tito's road, because the slanders and lies aimed at Yugoslav leadership are aimed at our people."

"We Orthodox priests," Father Smiljanich added, "say together with you, the more lies and slanders, the more we like Tito."

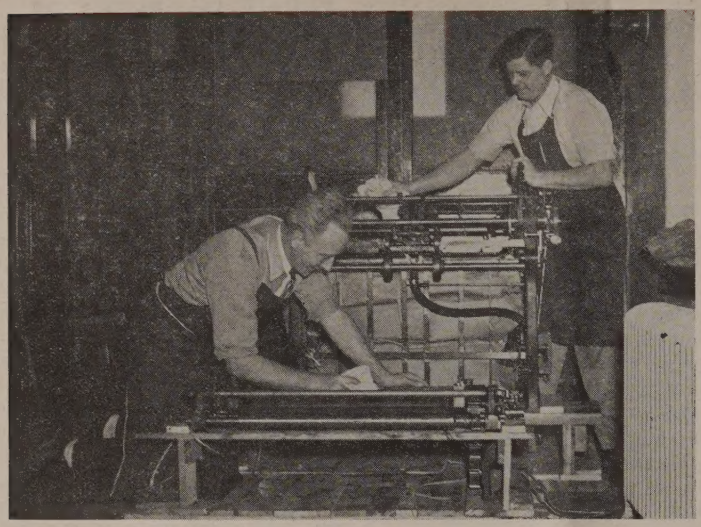

photo by Ronald E. Stroud

THIS IS THE THIRD STEP

If you have watched this back page the past two weeks, you know what we mean. This is our new press! We are doing our own printing now, and are proud of it. Here you see Operator Kelly and Compositor Bryan examining the feeder and ink fountain of our new press.

WE DO IT OURSELVES

We believe that we can speed up the news and improve our efficiency as Methodism's oldest weekly newspaper. We believe that we can make the paper more readable and one which you will be proud to show to your friends. The Boston Wesleyan Association has made a tremendous financial investment to accomplish this and they have done it because they believe that you are as much interested in promoting the paper as they are.

WE KEEP OUR INDEPENDENCE

Protestantism needs a free voice and for 127 years ZIONS HERALD has been such a voice. It is expensive to print a newspaper, but we have kept going because so many people believe in the value of this kind of journalism. Tell your friends about ZIONS HERALD, or better still, give them a year's subscription and let them find out each week what stimulation can be theirs by reading this paper.

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